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High Ideals



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1228 Spruce Street

Philadelphia 7, Penna

High Ideals

SUMMER 1954
JULY, AUGUST, SEPTEMBER
VOLUME 23, NUMBER 3

FEATURES

IDEA COUNTER	2
PEN PAL PAGE	4
BOOK REVIEWS	11

TOPICS

COMMUNITY FIREWORKS	5
GOD SPEAKS THROUGH NATURE	12
TO A YOUNG CHRISTIAN	14
THE LAST LETTER	17
SPOTLIGHT ON FAMOUS MEN: GEORGE WASHINGTON CARVER	20
OUR NEIGHBORS: THE BAPTISTS	23
OUR NEIGHBORS: THE METHODISTS	26
HOW A CHURCH IS BORN	30
BIBLE TREASURE HUNT	33
PUT OUT YOUR WELCOME MAT	35
HOW CAN I FEEL GOD'S PRESENCE?	39
THE TREASURE CHEST OF WORSHIP	43

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COVER PICTURE

TAKING A MIGHTY CUT AT THE BALL IS A TEEN-AGER WHO ATTENDED LEADERSHIP TRAINING SCHOOL AT THE MINISTERIUM CAMP IN PENNSYLVANIA. HE IS ONE OF THE THOUSANDS OF TEEN-AGERS WHO GAIN KNOWLEDGE AND INSPIRATION, ALONG WITH FUN, AT OUR CHURCH CAMPS AND SUMMER SCHOOLS EACH YEAR.

HIGH IDEALS is published quarterly by the Luther League of America, official youth organization of the United Lutheran Church in America. Publication office: Kutztown Publishing Company, 241 West Main Street, Kutztown, Pennsylvania. Editorial office: 1228 Spruce Street, Philadelphia 7, Pennsylvania. Prices: Single copies, 35 cents; single subscriptions, \$1.00 each per year; in clubs of ten or more, 90 cents each per year. Entered as second class matter at Kutztown, Pennsylvania.

HIGH IDEALS • 1

Idea Counter

Youth Sunday—September 19

Circle September 19 on your church's calendar of important days. That date is YOUTH SUNDAY—observed by congregations all over the United States and Canada. Theme of this year's program is "*Partners.*" Its purpose is to explain the program of the Luther League of America under its new constitution, and to show how adults and youth are partners in carrying out the work of the United Lutheran Church, its synods and congregations.

Many leagues present the Youth Sunday program at the chief service on Sunday morning. Other groups plan a special evening observance to which members of their congregation are invited. Most leagues receive an offering for the work of the LLA.

Whichever way your league decides to celebrate Youth Sunday you will be able to use the background material prepared by the LLA. In addition to the guide bulletins containing worship service may be ordered in quantity. Posters announcing Youth Sunday will also be available. All of these will be ready for distribution by the LLA office about August 1.

Your pastor will receive copies of this material in an advance mailing for his "Pastor's Desk Book." Be sure to ask him to let you look it over.

Poster for the 1954 Youth Sunday observance was selected in a contest to which nine young people submitted entries. These young people, from different areas of the United Lutheran Church, were asked to depict their idea of how young people and adults teamed together to accomplish the work of the church.

The painting that won first place will be used as the Youth Sunday poster to be

displayed in churches all over the U. S. and Canada. The painting placing second will be printed on the cover of the September issue of LUTHER LIFE.

Let's talk it over

All of us like to talk. Mostly about ourselves—what's happening to us, or our family, or people we know. But one of the most interesting things we can learn is how to pull ideas from our minds, to shake them out, to let other people look at them and talk about them. Most of us are shy about doing this thing called by the stuffy-sounding term "discussion." A discussion, however, can be barrels of fun.

Perhaps you would like to know some ways you can have a group discussion in your league so that everyone will want to chip in with his ideas. Here are several methods you could use. Some take a little advance planning. Others none.

PANEL: Three to 12 people can make up your panel. Have a chairman. The chairman briefly describes the subject the panel members will discuss. Then each panelist tells his ideas on the subject. Panel members can agree or disagree with one another. Then the audience gets a chance to ask questions or disagree with the panelists. Do not rehearse this kind of discussion. But be sure the panelists know the subject far enough in advance to figure out their ideas and opinions on the subject.

CLINIC: Three to six people make up a board of "experts." Cases or problems are presented to them. Each expert then gives his idea of the solution of the problem. This could be done easily when a topic contains a question like, "What would you do if the crowd you were with

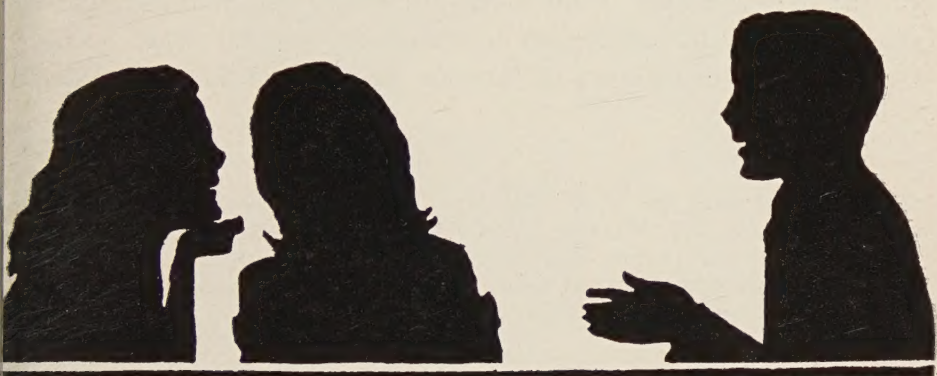
gan to make cutting, unkind remarks about a friend of yours," or "How do you get people to like you." No rehearsals are needed for a clinic.

It would be fun to let part of the league dramatize a situation for which the experts are to give an answer. Keep the same board of experts for the whole discussion—or let each leaguer take a turn being a member of the board.

he summarizes both sides of the case and makes a recommendation.

Filmstrips for your programs

As you work out plans for your topics based on the material in this issue of **HIGH IDEALS**, consider whether the following audio-visuals can fit into your program. They may be ordered from the United Lutheran Publication House, 1228



FORUM: One person who knows a great deal about the subject of your league meeting is asked to speak to your group. After he speaks, the leaguers cross-examine him on the subject.

SYMPOSIUM: Four or more people participate. Appoint a chairman. The participants are selected to present opposite solutions to a certain problem or subject. The audience may question them, just like in a forum or panel. The chairman only introduces the speakers and relays the questions to them. He does not insert his own ideas or guide the discussion.

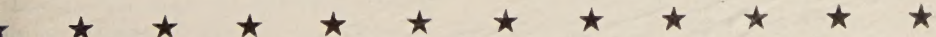
HEARING: Select a judge, just like a court case. Then ask witnesses (leaguers) to present the case. For example, suppose your topic were, "Our community needs a planned recreation program." Then witnesses would testify for each side, some agreeing with the idea, some not agreeing. After listening to all the witnesses the judge gives a decision in which

Spruce Street, Philadelphia 7, Pennsylvania.

"The Carver Story," for use with the topic "Spotlight on Famous Men: George Washington Carver." Filmstrip in color. This fine filmstrip tells about the life of Carver, his problems and how he solved them. If you use it, however, you will probably want to emphasize in your program Carver's religious training and his deeply spiritual life. Rental fee: \$1.00, plus postage.

"Voyage to Rome," for use with the Bible study of Paul's letters to Timothy. Filmstrip in color. Pictures the events on Paul's journey to Rome. Good background for your study. Rental fee: 75c, plus postage.

"St. Paul before Nero," black and white filmstrip. Describes what happened to Paul in Rome. Good background for the topic entitled "The Last Letter." Rental fee: 75c, plus postage.



PEN PAL PAGE

These teen-agers would like to write to other Luther leaguers. Would you like to be a pen pal? Write to one of them, or send your name, address, age, league, and list of interests or hobbies to "Pen Pal Page" in care of *High Ideals*, Luther League of America, 1228 Spruce Street, Philadelphia 7, Pa.

MARGIE WILLIAMS, Box 1131, Kansas City, Mo. Age: 13. Member Kimball Memorial Luther League. Interests: Piano, string instruments, Pen Pals, roller skating, Luther League, choir and church activities.

PEGGY BODENHAMER, Box 175, Rural Hall, N. C. Age: 13. Interests: Reading, singing, swimming, square dancing, and Luther League.

DARLENE NELSON, Route 3, Mukwonago, Wisc. Member Mt. Olive Luther League. Interests: Ice skating, roller skating, accordion, basketball, swimming, and church activities.

PERMELIA JOHNSON, Box 275, R.F.D. 1, Blythewood, S. C. Age: 12. Interests: Music, collecting post cards, Luther League, basketball, Pen Pals.

JEAN HELGE, 840 Washington Ave., Linden, N. J. Age: 13. Member St. Paul Church. Hobbies: Pen Pals, writing, reading, listening to records, guitar, roller skating.

BETTY MARNETTA WADE, 616 Cleveland Ct., Montgomery, Ala. Age: 15. Hobbies: Reading, sports, writing, cooking, music, Luther League.

VESPER MCCLISH, 4510 Silver Lane, South Bend 19, Indiana. Age: 12. Member Bethany Luther League. Interests: Stamp collecting, horseback riding.

BEVERLY KRING, 912 Birchwood, South Bend, Indiana. Age 14: Interests: Reading, horses, letter writing.

LORRAINE RIZZI, 103 Pleasant View Dr., Johnstown, Penna. Member: First Lutheran League. Interests: Sports, church activities, fishing, roller skating, volleyball.

JEANNIE ROBINSON, 6950 Germantown Ave., Philadelphia 19, Penna. Age: 14. Member Intermediate Lutheran League. Interests: Swimming, letter writing, roller skating, dancing, collecting records.

WINNIE SCHRAYER, 818 Kieffer St., Bethlehem, Penna. Age 14: Member St. Mark's Lutheran League. Interests: Dancing, reading, collecting post cards, sports, Pen Pals.

SANDRA STAHL, 721 South St., Berlin, Penna. Age: 13. Member Holy Trinity Lutheran League. Interests: Sports, reading, photography.



Sister Betty Ruth brings help to a family in a slum.

COMMUNITY FIREWORKS

Kay L. Moldenke dares your
league to explode into action

The scene is a league meeting on Sunday evening. The participants, Dave, Jim, Jean and Bob, enter and seat themselves around a table. Dave, the leader of the program, and

Miss Kay L. Moldenke, employed by the ULC Board of American Missions, is assisting a missions developer to establish a congregation in Paramus, N. J.

his co-workers discuss the results and what they have learned from some interviews they have been conducting.

JIM: That sure was an eye-opening assignment you gave me, Dave.

JEAN: Mine, too!

BOB: You said it!

JIM: For a long time I've been listening to people talk about brotherhood, equality, justice

and loving our neighbor. But I never realized until now how little those words mean unless we put them into practice. And I know that it starts right with me. Why I . . .

DAVE: Hold on, Jim, Not so fast. Suppose we let the rest of the league in on what we've been doing. (*Looks toward audience*) Our topic tonight is "Community Fireworks." That should give you some idea that everything's not as it should be here in our community. We've interviewed several people to find out what the score is on our own community on certain Christian attitudes and practices. As Jim has said, the results have been startling. We want to tell you about our findings and then discuss projects that we can do to help change some of the unchristian conditions we've found here. In other words,

To the leader

If this is the day of your league meeting and you are looking frantically for a topic, DON'T USE THIS PROGRAM! "Community Fireworks" is intended to spark more than the usual dry, namby-pamby discussion on "brotherhood" and "loving thy neighbor." It should explode every one of you into real action right in your own town. To do this, the program needs a leader who has sat on a firecracker one or two weeks in advance!

Here's what you should do:

1. Assign three leaguers to help you with the interview questions. You should take the first set yourself. Keep after your assistants to be sure that all assignments are completed because the program to a large degree is made up of your findings on these interviews.

2. Make up copies of the true-false test to be filled out by each leaguer before the meeting begins.

3. Plan the way you want to present the information you have gathered. It might be in the form of the skit, like the one below. Or you may decide to make it an on-the-spot radio interview. You interview each leaguer who has had an assignment, asking him about the results of his poll. In handling the discussion in the true-false test, you might let your leaguers tell why they answered the questions the way they did. Then you might tell the correct answer as given in the program material below.

we've answered Cain's question, "Am I my brother's keeper?" We say definitely, "Yes!" And to prove it we want real work to do in a real world.

BOB: I think we ought to start with that word "prejudice." That seems to be at the bottom of most of our wrong attitudes—and it's wrong attitudes that lead to wrong actions. I looked prejudice up in the dictionary. It means to pre-judge—either groups or individuals—by jumping to snap conclusions without getting all the facts. It can be favorable or unfavorable. Most of us use it unfavorably and condemn both groups and individuals. So we harm and injure them.

JEAN: That's like the story I read about a man who was traveling somewhere in Asia. Way off in the distance he saw a moving figure, and he took it to be a beast of some sort. As he moved closer to it he saw that it was really a man. And when he came still nearer he discovered that it was his own brother. How many times do you and I, judging from a distance, think that because a person is different he's like that "beast." Where we see more of him we find he's really pretty human. But when we get to know him as a person, we find we're really brothers after all.

DAVE: Well said, Jean. (*Pause*) Now, Jim, suppose you tell us the results of your poll. You were to contact four or five persons in different occupations, including the pastor, and ask them six questions. How'd you make out?

JIM: Here 'tis. (*Read questions and then give answers. Also tell of any interesting experiences and impressions you had.*)

DAVE: Thanks, Jim. You must have learned a lot from your assignment.

JIM: You bet I did. As a matter of fact I was quite surprised at some of the replies I received. For one thing it made me realize that society will become Christian only to the extent that each person is Christian. That means that while you and I may not be able to solve all the world's problems, we can start by correcting our own misunderstanding and wrong attitudes. Then help others to do the same.

BOB: I suggest we look at the true-false test we all took when we came in tonight. That'll give us each an idea of how we rate. I suspect we won't agree on several points because we don't know or understand the problems. Jean, you read off the "trues" and "falses" we've circled and I'll chalk up the figures on the blackboard. Then we can talk over the correct answers.

DAVE: Let's each take two statements and

ive the right answer. Jean, you lead off.
(Read first statement)

JEAN: That's true. Color, like "beauty," is only skin deep. The Bible doesn't refer anywhere to the color of a person's skin in a spiteful or belittling manner. Underneath we're all the same. We should treat people as individuals and real brothers. After all, we have the same heavenly Father, and he has the same love for all his children, blue-eyed or brown, white-skinned or colored.

DAVE: *(Read second statement)*

JEAN: That's false. As Jim said before, we'll never ourselves be able to solve all the world's problems. But that's no reason for not trying to make a contribution to a solution. Progress has been made in all these areas in the last few years. The problems seem pretty giant-size. But we can help solve them. True, adults may not always listen to what we have to say. But if we take a firm Christian stand on touchy issues, adults can be influenced by us, even in our own homes. Adults are bound to notice our actions. Church youth groups like ours have taken the lead in many community projects for Christian social action. Sometimes they have fired adults to action, too.

BOB: But there will always be people, even in the church, who think they need to put on the brakes because the church, and teen-agers in particular, might become too "daringly Christian." We may even be bucking our own parents. That will call for considerable patience and understanding on our part.

DAVE: *(Pause)* Bob, your turn next. *(Read third statement)*

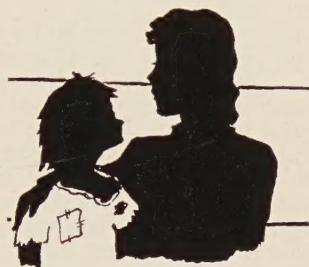
BOB: True. Race prejudice is not born in us. We learn it from others. As a matter of fact until the time of the French Revolution around 1784, there was very little self-conscious race feeling in any country at any time. Quote historian James Bryce. So if people learn prejudice in the first place they can also learn to get rid of it. And that goes for national and class prejudice as well.

DAVE: *(Read fourth statement)*

BOB: False. Treating minority groups, such as Negroes, orientals, migrants and refugees in a condescending manner and feeling sorry for them does more harm than good. For one thing it destroys their self-respect. A man who found himself in such a situation told his would-be helpers that "the poor have to learn to forgive even the hand that helps them." Not only do we have to put ourselves in the other fellow's shoes, but we have to see through his eyes as well. None of this I'll help you, you poor soul, but I'll keep

my distance, too—and you stay in your place" attitude that many of us take.

JEAN: Bob, I know a group that is often overlooked—the handicapped person. Most of the time we think of minority groups as racial, national, and religious. But disabled persons are very sensitive to being treated differently because folks think that they are



"different." A crippled man I know told me he sometimes plays a little game and turns around after people have walked past him on the street. Nine times out of 10 he says he catches them staring after him as if he were some sort of curiosity. Disabled people don't want sympathy. They're human like the rest of us and want to be treated that way.

DAVE: *(Read fifth question)*

BOB: False. There shouldn't be a color bar in any Christian group. The church should help its members to see others with the eye of God. It's unfair and unchristian to keep anybody out of our league—to keep him from getting the training we're getting, from coming closer to Jesus, from sharing in the work and fun we have here—just because his skin's a different color.

DAVE: Okay, Jim, number six. *(Read statement)*

JIM: True. Such words and expressions usually mean we're poking fun at and scorning the people and groups involved. And that goes, too, for making such statements as, "He's a typical Jew. Looks just like one and acts just like one." There's no typical Jew any more than there is a typical American or a typical Luther leaguer. These remarks only show our ignorance.

DAVE: *(Read seven)*

JIM: False. Just pick up a newspaper to find out how hot the issue is. It's a situation that you and I must face honestly as Christians and act upon. It's no credit to us or to our Saviour that many Lutheran churches are guilty of practicing "Jim Crow" within their own doors. And maybe we ought to correct any false im-

To the advisor

The success of this program depends heavily on what investigation is done *before* the meeting and what group projects are carried out *after* the meeting. So take time to evaluate your own thinking on the subject. Then work closely with the program leader and other leaguers.

As they face these problems for social action, help them to keep their motives clear. They should be guided solely by recognition of human need and their genuine love for God and their fellowman. No project should be undertaken with the view of gaining any special praise, either for an individual or the group. Nor should condescending attitudes be allowed to get started. Help them to forge their convictions only after prayer and study in the light of Christ's teachings. Any action they undertake must be their own decision and work.

pression that one section of the country is prejudice-free—that the other fellow's to blame. For instance, the worst housing in which Negroes have to live is not in the South, but in northern cities like New York and Chicago. No one section, or city, or community is without guilt. The discrimination may not be against the Negroes but against the Chinese or Japanese, the Jews, the Catholics, the displaced persons, or the folks on the other side of the track.

DAVE: The answers to eight and nine depend on the work Bob and Jean did this week. First off, we need to take an overall look. (*Give the results of your own findings: Population, native born*) Now Jean, is everyone adequately housed in our town?

JEAN: (*The answer will probably be "No." Tell of your interview, giving the questions and answers received.*)

DAVE: How about juvenile delinquency, Bob? Any teen-agers in court?

BOB: (*Tell of your interview, giving questions and answers.*)

JIM: You know, Bob, this reminds me of something that happened in the Luther League of one of our churches in a large city. Shows that we're likely to fall down, even after making a good start. A couple of the leaguers had visited a fellow who lived near the church and invited him to go on a hay-ride the league was holding. But they left it there

—didn't bother to stop by to pick him up. Well, the fellow did come by himself. But none of the leaguers went up to him to make him feel welcome. Left him standing by himself. Then while they were waiting for the truck to come, a couple of his pals came along. They didn't have a hard time talking him into going off with them instead. He must have figured at least *they* wanted him. Well, the next day the leaguers read in the paper that the boy had been picked up by the police along with the others in a stolen car. Whose fault would you say it was?

JEAN: I'd say a good deal of it belonged to the leaguers.

DAVE: Me too! Guess we'd better stop here to look into our own lives and ask ourselves a few questions. "Am I my brother's keeper?" "How many people—and what sort of people—do I really care about?" "Did I put myself out this week to help anyone who was hurt in body or soul?" "Did I judge anyone harshly—maybe someone at school or in the neighborhood?" Guess the best thing for us to do is admit that when it comes to being a Christian in our everyday life we haven't done so well. I think we ought to bow our heads and tell God we're sorry we've failed him and ask his help to change us and make us better tools for the work he wants us to do. (*Pause for a half minute of silent prayer*) Now, let's get to work and follow up our prayer. There's plenty of need for fireworks here. I'm going to read off 11 or 12 projects. We're to select at least three of them to carry out. When you hear one that you'd like to have the league do, raise your hand. (*Read projects slowly. No, seven should be done by all during the week and the report made at the next meeting.*)

Preliminary interviews

Set 1—Information for this interview can be obtained from your library, city hall, or the annual report of your town:

1. What is the population of your community?
2. What per cent are native born? Foreign born? White? Negro? Other races?
3. How many churches, schools, parks, lakes, and swimming pools does it have?
4. Is there much seasonal employment in your town?
5. Is there any restriction on work applications—or in practice—excluding members of any one race or nationality or creed, persons with criminal records, with physical handicaps from employment of which they are capable?
6. Is there any discrimination in recreational

and housing facilities, and use of public buildings (hospitals)?

Are there any inter-racial churches? Schools? Clubs? Other organizations?

Set 2—This interviewer should contact four or five friends in different occupations, including your pastor, asking the following or similar questions:

Would it make any difference to you if a person of a different race moved in next door?

Do you think any one race is superior to another in inborn ability?

Whose job is it to do something about dilapidated housing areas?

Should Christians take any part in politics? In business enterprises?

Do you think employment or college application blanks should contain questions relating to the religion or race of the applicant?

Do you think Christ's teaching of being our brother's keeper and loving our neighbor is very practical for today?

Set 3—Information may be obtained from your police department:

How many juvenile cases were handled by your Police Department last year? What were the charges?

What do police officials believe to be the contributing causes?

What is being done with these young people?

Is there any evidence of dope or narcotics being used among teen-agers in your town?

Set 4—Information from Welfare Department:

Is there any poor housing in your community? Where?

Get an estimate of the smallest amount of money people can get along on and what it goes for.

How many families in your community earned less than that last year?

What is the relation between health and housing in your community? Consult with Board of Health.

True-false test

T F Color of skin should make no more difference than color of eyes in our treatment of persons.

T F There will always be unemployment, poor housing, racial prejudice, and juvenile delinquency, so why should a Christian intermediate try to do anything about

it. Besides, adults wouldn't listen to us anyway.

3. T F We are not born with racial prejudice.

4. T F We should feel sorry for the poor mistreated minority groups in our town and stoop to do something nice for them.

5. T F We should allow only members of our own race to belong to our Luther League.

6. T F Christians should not use such words as "nigger," "kike," "wop," "white trash," or "dago" in referring to persons of a different race, creed, or nationality.

7. T F All the fuss people make over race relations is foolish.

8. T F There isn't any housing problem in our town. Everyone is adequately housed.

9. T F There weren't any teen-agers hauled

Is this your community?



into court last year on petty and other criminal charges.

Let's get to work

1. Sponsor a Family Nite program so that you and your parents can learn facts and information on community problems demanding Christian action. See list of audio-visual aids.

2. Schedule field trips to these community institutions, Discuss your findings and impressions at a league meeting.

- a. Jewish synagogue
- b. Settlement or neighborhood house
- c. County home
- d. Jail

3. With the help of a social worker, plan to visit a slum area or poor housing district in your town.

4. Talk to foreign-born friends about their observations and experiences with attitudes of fellow Americans and Christians toward them.

5. Invite a person of another race or creed to speak to your group about how to establish better understanding and friendship.

6. Arrange to have the church youth group of another race or creed as your guests for a social.

7. Check yourself during the week on the use of such words as nigger, kike, wop, Chink, dago, hill-billy, white trash, expressions like "Jew him down", and unkind jokes against persons of different race, nationality, or economic group from your own. Report at the next meeting the situation in which they were used either by yourself or others, and what you did about them.

8. Think of lonely people in your community, church, school. Make it a special point to invite them to come to a church worship service or week-night activity. See that they are called for and made to feel welcome.

9. Arrange to have a policeman or social worker speak to your group, telling what you as an intermediate and Christian can do to help them in their work.

10. Depending on the results of your study, write letters—either as a league or as individuals to leaders in your community (mayor, councilmen) protesting any abuses and unjust conditions you find.

11. Write a modern version of the good Samaritan story. A pastor and church member might be used in place of the priest and Levite, and a member of a minority group as the good Samaritan. Act out the story, or film it either as movies or colored slides.

12. If there are persons of other races or creeds in your neighborhood, plan ways you can learn to know them better.

Discussion questions

1. Tell where in scripture Jesus shows his answer to the question, "Am I my brother's keeper?"

2. Can you think of examples in your church, in your school, in your community where brotherly love has not been practiced?

3. What are some examples of real brotherhood?

Audio-Visual aids

MINORITY GROUPS: "Brotherhood of Man," running time 10 minutes, price \$4.00; "We are All Brothers," 54 frames, price \$3.50; "Forward Together," 82 frames, price \$3.50; "The Color of a Man," running time 20 minutes, price \$5.00.

JEWISH FRIENDS: "Your Neighbor Celebrates," running time 27 minutes, price \$4.00; "If a Boy Needs a Friend," running time 15 minutes, price \$2.00.

MIGRANTS: "Again Pioneers," running time 68 minutes, price \$12.00.

HOUSING: "The Barrier," running time 36 minutes, price \$8.00.

REFUGEES: "The Cummington Story," running time 20 minutes, price \$3.00; "Answer for Anne," running time 40 minutes, price \$8.00; "Stranger at our Door," running time 20 minutes, price \$6.00; "What Happened to Jo-Jo," running time 36 minutes, price \$8.00.

CITY MISSIONS: "The Street," running time 22 minutes, price \$6.00.

RESPONSIBILITY TOWARD YOUTH: "In His Name," running time 40 minutes, price \$10.

Worship

Prelude: "O Brother Man, Fold to thy Heart thy Brother" 280 CYH

Opening Thought: Gen. 4:9-10

Hymn: "Once to Every Man and Nation" 291 CYH

Scripture: I John 3:11-18

Solo: "O Brother Man" or "O Master, Let Me Walk With Thee"

Topic

Pledges to the American and Christian Flags

(If the group does not know the latter, have two leaguers give the pledges) The Christian flag pledge is: "I pledge allegiance to the Christian flag and to the Saviour for whose Kingdom it stands; one brotherhood uniting all mankind in service and love."

Closing Hymn: "Rise Up, O Men of God" 243 CYH

Scripture references

Amos 5:15; Micah 6:8; Prov. 21:3; Zechariah 7:9-10; Matt. 21:10-17; Luke 10:25-37; Romans 14:10-13; and Col. 3:8-14.

FOR YOUR LEAGUE LIBRARY

All of us have problems. Sometimes they're difficult like, "How can I get along with my younger brother. He's a pest." But other ones are easy to solve like, "What's the proper way to introduce people."

Whether yours are giant-size or pinhead size you will get a great deal of help from a series called the Junior Life Adjustment booklets. The booklets are written for the junior high crowd by people who are competent to advise you. Attractive sketches illustrate the chapters. These booklets may be ordered from Science Research Associates, 57 West Grand Ave., Chicago 10, Ill. A single copy costs 40c. A subscription of nine issues is \$3.50. Quantity prices sent on request.

Margaret Mangum reviews several below.

Yourself

YOU CAN READ BETTER—If you really want to improve your reading habits, this booklet is a swell guide. It contains practical suggestions and self-tests to determine your reading ability. In addition, it emphasizes building larger vocabularies and explains how to use a library.

HOW YOU GROW—Why is Patty Ann taller than all her classmates? What makes Bill's feet seem too big in comparison to the rest of him? Bothersome worries about growth are explained concisely and entertainingly (good pix). Reassuring to guys and gals just entering the self-consciousness of adolescence.

You and other folk

LIFE WITH BROTHERS AND SISTERS—They can be pests, but you have to live with 'em. This booklet tells you why you may resent your brother or sister. It then gives you some good pointers to think about and suggests some excellent ways to promote better relationships.

GETTING ALONG WITH PARENTS—Parents can be as much of a problem as brothers and sisters. But they have their side of the picture too. This booklet explains why parents act the way they do. Suggestions for getting on with them make it well worth reading.

GUIDE TO GOOD MANNERS—Manners are boring, you think? Haven't you ever been at a loss to know which way to act? This booklet gives you the answers to the why of manners. It aims right at the problems of courtesy that are sticklers for junior highs of both sexes. It wouldn't hurt anyone to read this.

CLUBS ARE FUN—Do you want to get to know some people who are interested in the same hobbies you spend your time on? Then join a club. You'll have fun and learn a lot too.

You and school

GETTING ALONG IN SCHOOL—Here are practical pointers on how to budget your school time, how to read, how to use reference books, how to study. The booklet even tells you how to learn to know teachers and how to take tests.

HIGH SCHOOL AHEAD—In high school classes will be different, there'll be new activities, a whole new building, new words to learn. This booklet gives a bird's eye view of what's ahead. Be sure to read it before you enter those strange doors.

You and the world

EXPLORING ATOMIC ENERGY—Everyone's talking about atomic energy, but lots of people don't know what it's about. Here are some of the answers, with lots of drawings to help you understand how our world has been changed by the tiny particles we can't see. It's more than bombs that are being made, you know. Your whole life will be different.

GOD SPEAKS THROUGH NATURE

A worship service

By Bernice Pantel and intermediate league,
Grace Church, Houston, Texas

AT the end of a hot Sunday last February, intermediates of Grace Lutheran Church, Houston, Texas, gathered on the banks of Brays Bayou in Herman Park. With the help of Sister Bernice Pantel they had written this worship service for the out-of-doors. And now they were testing it out. It proved to be a real worship experience for the group. It can be for your league, too.

The worship center for this service should be carefully chosen, a place of beauty and quietness. Whether it be the mountain top, the seashore, or under the trees try to have in view many of God's lovely creations. A cross may be made of fallen tree branches and placed before the group as an added center of worship.

The Service

CALL TO WORSHIP: *Two leaguers reading the call to worship responsively may stand before the group.*

LEADER: Oh come, let us sing unto the Lord.

RESPONSE: Let us make a joyful noise to the Rock of our salvation.

L: Let us come before his presence with thanksgiving;

R: And make a joyful noise unto him with psalms.

L: For the Lord is a great God:

R: And a great king above all gods.

L: In his hand are the deep places of the earth:

Sister Bernice Pantel is a parish deaconess at Grace Lutheran Church, Houston, Texas.

R: The strength of the hills is his also.

L: The sea is his, and he made it:

R: And his hands formed the dry land.

TOGETHER: O come, let us worship and bow down: Let us kneel before the Lord our Maker.

HYMN: Let us worship him as we sing the hymn "Praise to the Lord the Almighty" No. 78 CYH.

THE MEDITATION: "God Speaks To Me Through Nature"

LEADER: As we look about us for a moment to think of all the things our Heavenly Father has created—the grass, flowers, trees, sky, birds, mountains and water, let us hum the hymn "This is my Father's World" and think "He Speaks To Me Everywhere" through all he has created.

THROUGH THE FLOWERS HE SPEAKS OF FAITH

He speaks to me of faith as I look at the flowers. One day as Jesus sat on this hillside he said of the flowers: *Luke 12: 27-31 read by a leaguer in the audience*

THE TREES SPEAK OF GODLINESS

David the shepherd boy, spent a lot of

me out doors. And the trees reminded
m of a godly person who studies God's
Word daily. He expressed the feeling in
Psalm 1. Let us read Psalm 1 together
thoughtfully.

THE SEA SPEAKS OF HIS MERCY

Jesus spent a lot of time by the sea.
One day as he and his disciples were
fishing by the sea, thousands of people
came to him. He had mercy on them,
and fed them. Jesus gave them food for
their bodies through the bread and fish,
and as he taught them he gave them food
for their souls. Let us pretend that we are
beside the sea of Galilee as we sing
"Break Thou The Bread of Life" No.
43 CYH.

THE BIRDS SPEAK OF HIS LOVE AND CARE

One day on the hillside Jesus spoke
of the Heavenly Father's care. *Read Mat-
thew 6:25, 26, 33.* There is a poem by
Elizabeth Cheney which expresses a
thought that we often act as if we had
no Heavenly Father. It may be sung to
the tune "Silver Threads Among the
Gold". (The poem is printed in *Altars
Under the Sky* by Dorothy Wells Pease,
p. 108-109.)

THE HEAVENS SPEAK OF HIS MAJESTY

Psalm 19:1-6 describes his majesty in
a beautiful way. *Read the Psalm passages.*

THE HILLS ARE HIS LISTENING POSTS

It is always a thrill and a challenge
to climb a hill or mountain. There is al-
ways an urge to reach the top. And the
higher you climb the farther you get
from the noise and confusion of the
world and man-made things. The cool
air reminds us of the nearness of God.
On the hills we stand almost apart, on
the earth, but not of it. Words of the
Psalmist come to our thoughts "I will
lift up mine eyes unto the hills: from
whence cometh my help. My help
cometh from the Lord which made heaven
and earth." It is no wonder that men of
old chose to make their altars on high
places. The hills are God's listening posts.
God listens to us and we have time and

attention for his voice. *Take time here
for sentence prayers or silent prayer by
the group thanking God for his beauty
and message in nature.*

LEADER: We have looked at a few of
God's wonders and let them speak of
faith, godliness, mercy, love and care,
his majesty, and his nearness to us. "A
boy was taken by his father on a camping
trip in the Adirondacks. They hired a
guide, left the beaten trails, and spent a
week in the heart of the woods. The boy
was greatly impressed by the ability of the
guide to see all sorts of things invisible
to the ordinary eye. One day, after the
guide had been pointing out some of the
hidden secrets of nature, the lad asked
in an awed voice, "Mister, can you see
God?" The old man replied: "My boy,
it's getting so I can hardly see anything
else when I'm out in the woods."

"This was the experience of Jesus. The
flowers and grass reminded him of the
Father's love. Birds flying through the
air suggested the personal interest of God
in every creature. Nature to him was not
merely birds and flowers and grass and
trees, but objects alive with a message
from God. You too can have such an
outlook if you approach nature with a
reverent heart and cultivate seeing eyes
and listening ears."¹

PRAYER: Our Heavenly Father, Creator
of the flowers, birds, the trees, the sea,
the mountains, the heavens, the whole
world of nature and the Creator of our
lives, we love to come to thy temple out-
of-doors and think of thee. We think too
of those disciples who rose and followed
thee. "In simple trust like theirs who
heard beside the Syrian sea the gracious
calling of the Lord, let us, like them,
without a rise up and follow Thee."
Amen.

LEADER: As we close our worship serv-
ice let us gather around the cross and
with thoughts of our Saviour, let us dedi-
cate our lives to him as we sing "Beau-
tiful Saviour." No. 82 CYH.

¹Cavert, Walter Dudley, *Remember Now*, Abing-
don-Cokesbury Press, New York, pp. 30, 31. Re-
printed by permission of The Abingdon Press, New
York.

First of two studies on Paul's
letters to Timothy

TO A YOUNG CHRISTIAN

By Frances Swarbrick

HAVE you ever been tempted to read someone else's mail? If you have, then peer over Timothy's shoulder as he reads a letter from Pastor Paul written 1900 years ago. Perhaps you think a letter that old is just dull, ancient history. Plan this program for your league and see how modern Pastor Paul's ideas are.

The letter that Pastor Paul wrote to Timothy, a young Christian convert, was so important that Timothy thought others should read it, too. So he showed the letter to all his friends. And they made copies of the letter and showed it to their friends and to their children, until finally it was kept for us today. The letter is known as the book of I Timothy in our Bible.

Let's imagine that Pastor Paul is personally acquainted with you and your Luther League. Perhaps you will picture him as an army chaplain serving overseas. Then he might write to you something like this:

Be an example

DEAR LEAGUERS:

I hope to come back and visit all of you soon. But since I might be delayed, I'm writing you some things I want you to know about how a Christian should act. I know this is something you wish to improve in constantly, as I do. Otherwise you would not be going to church.

Mrs. William H. Swarbrick is the wife of a pastor in Dubuque, Iowa.

As followers of Christ we should always be aware that we are setting an example, either good or bad, for others. You may think that sometimes people will not hold you responsible for your conduct, since you are young. That is not true. People will hold you responsible for your conduct, and the church as well. That's what happened to a couple of fellows I know.

Bob and Lewis were bosom pals. But only Bob had been asked to join a certain club in their school. When the other boys in the club talked about asking Lewis to join, his friend Bob said, "Oh, let's not ask him. He's always trying to run things." The trouble was that Bob had grown secretly jealous of Lewis, although he wanted to keep him for a friend.

Dave, a Jewish boy in the club, saw that Bob had been two-faced. So when Bob asked Dave to go to church with him one Sunday, he said, "No." Dave thought to himself, "I don't want to mix with church people if they're like Bob. They're not real friends."

So that's the way people hold us—and

the church—responsible for our actions, whether we like it or not. When we start attending church we become an example to a church member for others. The sins and bad deeds of some poor examples are conspicuous—they show up easily. The sins of others appear later.

The story about the two fellows has another twist to it. One of the boys soon told Lewis what his false friend Bob had said about him. Lewis was very hurt. He said to Bob, "Did you really say that about me?" Bob lied and said, "I didn't say that at all. They were just making it up." But Bob felt very cheap about his conduct for a long time afterward.

Pastor Paul might have told us this story if he were writing to us today. Let's hear what he actually wrote to Timothy 900 years ago.

READER: Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. . . . The sins of some men are conspicuous, of others appear later. So also good deeds are conspicuous; and even when they are not, they cannot remain hidden.

SUMMARY: Set the believers an example.

Frills and good deeds

Pastor Paul now has some advice especially for the girls about what they wear. If he knew us he might write like this:

"I noticed that you put on lipstick, curl your hair, and wear bracelets and necklaces, and other things to be attractive. That may be all right—as long as you don't forget to adorn yourselves with something more important—good deeds." I'll bet you never thought of good deeds as something to adorn yourselves with!

Several times I watched a certain woman walk past my home with her family. I confess I smiled at first when I saw her because she looked so queer. Her straight hair hung to her shoulders. She wore a faded housedress that ended at the knees, exposing bare legs, white anklets, and high-heeled black pumps. She walked with the rolling gait of a sailor,

always about two yards behind her over-all-clad husband. Somewhere behind her would come two barefooted little boys.

Then one day I saw her stop in front of the house and call to the children. All I heard her say was, "Hurry up, boys!" But she said it in such a kindly, good-natured voice that I liked her at once. I thought, "She'd be a pleasant person to know! She's probably good to her family."

From that incident I realized how much more important a person's actions are than his appearance. Here was a person without any adornment at all in the ordinary sense of the word. But she had the adornment of good deeds, in this case just a kindly manner. And because of that I liked her.

I don't mean that we cannot use any beauty aids or frills. But let's not forget the adornment of good deeds. What we do *for* other people is more important than what we do *to* ourselves.

The next time you fasten on your pearl necklace ask yourself, "Will my good deeds be as noticeable as my jewelry?"

Here are Paul's actual words from the New Testament on this subject:

READER: Women should adorn themselves modestly and sensibly in seemly apparel, not with . . . costly attire but by good deeds, as befits women who profess religion.

SUMMARY: Adorn yourselves with good deeds.

Train in Godliness

One more thing Pastor Paul wishes us to do—train ourselves in godliness. At school you train for many things, for the job you will have later, for college, for all kinds of sports. A boy or girl must practice to play on a basketball team. We have to train for everything we do in order to do it well.

Did it ever strike you that it's the same with godliness, or the practice of our faith? Unless we train ourselves in it we can't hope to excel. Of course, to excel in godliness is more important than to excel in basketball playing, for instance. For training in sports is of value to us

now—but training in godliness is of use both in this life and afterward.

To train ourselves in godliness means to train to be like God. And this is the reason that we go to church—because we want to find God and become like him.

READER: Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way; as it holds promise for the present life and also for the life to come . . . For to this end we toil and strive, because we have our hope set on the living God, who is the Saviour of all men . . .

SUMMARY: Train yourselves in godliness.

What's your goal?

And now Pastor Paul might say one last thing to us:

"I have told you a number of things. Now I want to ask you a question: What do you want most from life? Take three minutes to think about what you honestly want. You don't have to tell anyone, just keep it in your own mind. Put it into one word, or three or four if you like." (*Pause for a few minutes.*) Do you all have an answer? Some of you may have answered "wealth," or "success." Some may have said "love." Others might have said "happiness." Of course, no matter what you answered, contentment is what we all want.

Let's hear what Paul wrote to Timothy about how we can *get* contentment:

READER: There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs.

According to Paul success and lots of

money will not make us content. Love and friends will not make us content, by themselves. Only righteousness, only godliness, will make us really happy. What *is* godliness? It's becoming like God.

SUMMARY: Do not seek riches; seek God and seek to be like him.

Discussion questions

1. How will we act if we are trying to become like God?
2. Does Paul say money is evil?
3. A boy goes to church every Sunday but he appears "stuck up" and speaks only to his personal friends. Will his conduct hurt the church?
4. Is it wrong to wear jewelry?
5. How do we train ourselves in godliness?

Directions for the leader

The topic is divided into four parts. In each a point is made about Christian conduct. This point is stated as the "Summary" of that section. Choose one person to write this statement, as each section is finished, on a blackboard where the group can see it. You may give a list of the statements beforehand to the person selected. Or pick two persons and let them formulate their own statements after listening to the topic.

Choose an additional person to read the Scripture passages. Have him locate and mark them in the Revised Standard Version beforehand, and practice reading slowly and distinctly. The passages for each section are: First—I Tim. 4:12; 5:24. Second—I Tim. 2:9, 10. Third—I Tim. 4:7b, 8, 10. Fourth—I Tim. 6:6-10.

If time permits, you may let the group write their answers to the question in the fourth section. Of course, no one should sign his name. Then collect the answers and read them to the group.

Worship

Hymn: "Jesus, Still Lead On" 215 PSB

Psalm 63, page 37 PSB

Hymn: "Jesus, My Lord, My God, My All" 262 PSB

Presentation and discussion of topic
Offering

Prayer: Lord Jesus, as we come to the services of our church, help us to find thee there. As we find thee and see how holy thou art, help us to become more like thee. We ask it in thy name. Amen.

Hymn: "Jesus, Master, Whose I am" 284 PSB

God gives us courage to face trouble

THE LAST LETTER

By Frances Swarbrick

SITTING cross-legged on a pile of straw the old man was writing a letter. There was no sound but the scratch of his pen on the papyrus scroll and the drip of water from the low ceiling. This was a Roman dungeon, and the waters of the nearby Tiber River constantly seeped through the ancient masonry walls.

Eerie shadows were cast on the wall by a paper of the clay lamp filled with olive oil that sat at the old man's feet. The flickering light revealed now and then a large gray rat that scurried through the cell. The rat was free to move about, but not so the old man, for as he moved his cramped legs his chains clanked and rang on the stone floor.

At the sound, the footsteps of a guard echoed along the dark passageway. In a moment he appeared in the low doorway, glancing quickly to see if the prisoner's chains were still secure. Then he set an earthen vessel of water on the floor, which the prisoner reached for at once and drained.

"Ah! I thank you, Pirus," said the old man, whose name was Paul. "Now I need nothing else."

"You're a queer one," said the guard. "Are you out of your mind? No one else has ever said that in a Roman prison. I have need of nothing else." Hah! "That's a joke."

"Well," said the prisoner, "today you have given me half a loaf of bread, water, and a lamp to write by; and I have work to do. What more do I need?"

The guard leaned in the doorway. It was tiresome work spending these hours underground in the dungeon, and conversation helped pass the time. "If I treat you better than the others it's be-

cause you cause me no trouble," he said. "Not like that swine down the hall, who keeps moaning and groaning and knocking his chains on the floor."

"Poor fellow," said Paul. "He is here for no purpose and so he rages. But I suffer for my Lord, and so I am content."

"You talk like madmen, you Christians," replied the guard scornfully. "How can your suffering help your Lord? He's already dead on a Roman cross!"

"Yes, dead—and alive again," said Paul. "And if I remain faithful I believe I shall follow him into his heavenly kingdom. Our Lord told us before he died that we, too, must *expect* suffering. It's just as I was writing in this letter,

Planning your program

You can make this Bible study most effective by dramatizing the scene of Paul and Pirus in the dungeon. Another way is to make a tape recording of the story, letting someone take the part of Paul, another Pirus, and a third person that of the reader. Sound effects will make the recording realistic. Play it back the night of your meeting, and then conduct the discussion.

A third way to work out this program is to make puppets and through them tell the story of Paul in prison. Last, but certainly not least, ask an adult, experienced in telling stories, to relate the tale of Paul to your league.

The Bible passages quoted in the story are: II Tim. 1:5-9a; 2:1-4, 8-9; 3:12; and 4:1-2a, 6-10, 13, 21a, 22.

listen: 'All who desire to live a godly life in Christ Jesus will be persecuted.' If my suffering here can spread the good news about my Lord then I'm glad for it."

"You Christians are stupid donkeys! You're only one man. How can your suffering help? Why don't you be smart and tell the judges you've given up your false religion? Then they would let you go. I know, of course, that they charge you Christians with the burning of Rome as well as spreading false religion. But everyone knows Nero burned Rome himself. If you just promise to give up your religion they'll let you go free. Then you could go underground and continue preaching it."

"Pirus, Pirus, you don't understand at all. What would freedom mean if I denied my Lord? This is just what I was trying to emphasize to Timothy in this letter. Listen again: 'The saying is sure: If we have died with him, we shall also live with him; if we endure, we shall also reign with him; if we deny him, he also will deny us; if we are faithless, he remains faithful—'

"You see, Pirus? I can serve him best and the cause of truth by remaining faithful, and perhaps dying for him as he died for me. If I remain faithful I set others an example of what he can mean to a man! My actions will say louder than any words, 'Christ means more than life itself to me.' He *is* my life."

"You're a fool, Paul. One of these fine days the soldiers will march you out the Ostian Road and separate your head from your body, and it will be all for nothing. How can you be so carefree? You must be expecting to get released. Is that why you're writing that letter, to get some big shot to use his influence for you?"

"Oh, no, this is to my son Timothy. Not my real son, of course, but I love him like one. A young fellow, no older than you, Pirus, and well-built and handsome like yourself. How I hated to say goodbye to him when I parted from him at Mi-lé tus. And he too wept, guessing we might never meet again. It is in his care that I left the Christian churches in

Ephesus. And so now I'm writing him like a father would, with some last words of advice. These *are* my last words, I'm sure, for it's like you said, Pirus. The Roman sword will soon put an end to my life."

"Read me what else you've written," ordered Pirus. "If my superior comes through here and finds you sending out Christian propaganda he'll hold me responsible."

"Very well," agreed Paul. "As I told you, I'm writing Timothy about this very thing we're discussing, not to lose courage. This is what I tell him:

"I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you. Hence, I remind you to rekindle the gift of God that is within you . . . for God did not give us a spirit of timidity but a spirit of power and love and self-control."

"Do not be ashamed then of testifying to our Lord, nor of me his prisoner, but take your share of suffering for the gospel, in the power of God, who saved us and called us with a holy calling. . . .

"You then, my son, be strong in the grace that is in Christ Jesus . . . Take your share of suffering as a good soldier of Christ Jesus. No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him. . . .

"Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel, the gospel for which I am suffering and wearing fetters, like a criminal. But the word of God is not fettered. . . . Indeed all who desire to live a godly life in Christ Jesus will be persecuted. . . .

"I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: preach the word, be urgent in season and out of season. . . .

"For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid

p for me the crown of righteousness, which the Lord, the righteous judge, will reward to me on that Day, and not only to me but also to all who have loved his appearing.

"Do your best to come to me soon. For Demas, in love with this present world, has deserted me. . . . When you come, bring the cloak that I left with Carpus at Tró-as, also the books, and above all the parchments. . . . Do your best to come before winter.

"The Lord be with your spirit . . . " When Paul had finished Pirus remarked, "A lot of use your cloak will be to you, Paul." He strode back and forth across the narrow floor. "You will never live to see the winter. Yet it doesn't seem to worry you so much. We Romans admire bravery, too. I would like to know how to be so brave."

Paul answered, "It's living in Christ that does it. Since I live in him, nothing else matters. These present sufferings are only for a moment. Eternal life with him will be forever. As I just wrote in the letter, 'God hath not given us the spirit of cowardice, but of power and love and self-control.' You see, since I live in Christ, I have his power and I'm not afraid.

"You talk in riddles," said Pirus. "What do you mean, you live in Christ?"

"I mean that my life centers on him, and his spirit gives me power to live his way of life. It's as if not I, Paul, but Christ is alive within me."

"I've never heard of anything like that. Here in Rome our gods don't live in us or we in them, or whatever it is. We sacrifice an animal on the altar and pay the priest and that's it."

"Here in Rome your gods don't live at all!" said Paul. "If you really thought there was such a thing as the living God you too would die for him, Pirus."

"Perhaps I would," replied Pirus, walking slowly from the cell and down the passageway.

Discussion

Before the meeting the leader should place on a blackboard at the front of the room this verse: "God has not given us the spirit of

cowardice, but of power and love and self-control."

LEADER: The verse you see on the blackboard is the theme of tonight's topic. All of us, like Pirus, want to find out how to be brave. So it makes us glad to read that "God has not given us the spirit of cowardice but of power and love and self-control." We are going to discuss several ways in which God helps us to be brave.

1. God gives us courage to witness for the truth.

Paul wrote in his letter, "Do not be ashamed then of testifying to our Lord."

Discuss: How can we best testify for Christ?

2. God gives us courage to suffer for the truth.

Paul wrote, "All who desire to live a godly life in Christ will be persecuted."

Discuss: Is that true today? If so, how might we have to suffer for following Christ?

3. God gives us courage to face the truth about ourselves.

Paul wrote, "God . . . (has) given us the spirit . . . of self control."

Christianity teaches us that we are sinners, that is, we do not act the way God had in mind for us to act. Christ came into the world to change our actions. He can do that only if we are willing to examine our actions to see if he would approve of them. Each night it is well to think over our conduct of the day. Was that particular thing I said or did right or wrong? Would Christ approve of my attitude or conduct?

Discuss: What does it mean to rationalize about our faults?

4. God gives us courage to face life and whatever troubles it may bring.

Discuss: Why was Paul so carefree in the face of death?

Worship

Hymn: "The Son of God Goes Forth to War" PSH 291

Psalm 146 p. 46, PSH

Hymn: "In the Hour of Trial" PSH 301

Presentation and discussion of topic

Offering

Prayer: In the hour of trial,
Jesus, plead for me,
Lest by base denial,
I depart from Thee;
When Thou seest me waver,
With a look recall,
Nor for fear or favor
Suffer me to fall.
In Thy name we pray. Amen.

Hymn: "Art Thou Weary?" PSH 66

Spotlight on Famous Men . . .

George Washington Carver

He saw God's hills with the eyes
of a botanist and chemist

By Mary Wehle

“WE don't take niggers here,” angrily shouted the president of a small church college in Kansas. The young man standing before him was startled. He had expected to enroll in the school. He thought surely a church college would accept him even though his skin was black. But that was not to be. So young George Washington Carver turned humbly and walked away.

A less determined person than George Carver might have given up. He was used to hardships, however. This was just another problem to solve.

Born a slave, he was a frail sick child. Raiders had stolen his mother and him from a small plantation in Missouri. Their owner, Moses Carver had tried ceaselessly to recover the two because his wife loved George's mother. But all Moses Carver received for his efforts was a half-dead motherless baby.

Carver's George, or George Carver as he was called later, was an undersized black boy. He had an impediment in his speech, the result of whooping cough in infancy. Over and over again he had violent attacks of the croup.

He loved plants and flowers and soon earned the title of “plant doctor.” He cared for all the sick plants in the neighborhood. It is said that nothing died while under George's watchful eye.

“Why is grass green?” Again and again George peppered people in his neighborhood with questions like this. No one seemed to be able to answer them. So George decided to go to school to learn why. There he learned a tragic lesson—black and white don't mix. Since there were no schools for colored children in his town George moved eight miles away to a small town called Neosho.

He slept in a haymow in Neosho until a colored couple named Watkins gave him a home. Here he got his first taste of religion. Mariah Watkins took him to church with her and taught him to pray. When he was nearly 80 years old he was still reading the Bible she had given him.

• • •
For the leader

Have this program, about a man who used nature to benefit mankind, out-of-doors. A picnic or hike might precede your meeting.

The life of George Washington Carver is thrilling. Once you begin to read about Carver you will want to learn much more about this humble man. One of the best booklets available is the Frontier Book entitled “The Man Who Asked God Questions.” You will find details about where to order it in the section named “Additional reading” at the end of the topic.

After the story of Carver's life has been told to your league, you will want to use the discussion questions that are printed following the topic.

Mary Wehle, a former LLA caravanner, is a student at Gettysburg College, Gettysburg, Pa.

Aunt Mariah taught him how to wash clothes 'til they shone and how to iron like a professional. Little did he realize how useful his laundering art would be.

In two years the young Negro learned that his untrained schoolteacher could teach him. Hearing about the free schools in Kansas, he packed his meager belongings and hitched a ride to Fort Scott, Kansas. There he went to the nearest hotel and got a job doing laundry work. School here was much better. Working hard, George covered eight grades in four years and earned his own living at the same time. He graduated from high school with honors and cash prizes for the best work in English, science, and drawing.

His quiet wit and willingness to work had brought him many friends of all colors. His white friends urged him to go to college. Another rebuff awaited him. Many colleges refused to admit him. It was many years before he found a college that permitted colored students to enter.

Finally he heard that Simpson College, Indianola, Iowa, would admit him. So George Carver entered college when he was about 26. He lived in an abandoned shack near the campus. After paying tuition and buying a washtub and a scrub board, he had just 10 cents left. He lived on corn meal and suet for a week until news of his new laundry service got around the town.

Stir, bite, and read

Anyone who visited George's shack found him first stirring the boiling clothes, then taking a bite of his dinner, and then reading a sentence from a textbook.

At Simpson he got his first lessons in art. He had a natural talent for drawing and since he loved every detail of a flower, he completed 27 paintings of flowers during his three years there. His painting "Yucca Gloriosa," valued at four thousand dollars, won honorable mention at the Columbian Exposition in Chicago in 1893.

He would have liked to paint for the rest of his life, but he felt the call to do something to help the members of his race.

"Let down your buckets"

His lifelong philosophy was "Let down your buckets where you are!" He believed that men should use what they had, no matter how small and wretched, and develop it into something beautiful and useful. He longed to help the Negro cotton farmers in the South. Their starved faces and tumbled-down shacks haunted his dreams.

Simpson had no courses in agriculture so he entered Iowa State College in Ames, as a freshman. Problems of where to eat and where to sleep arose. These were solved by his eating in the basement and sleeping on a cot in a professor's office.

He was poet laureate of his class and the first colored graduate of the college. In college he had found out the answers to his childhood questions—how to help a plant become more attractive and more useful.

While working on his master's degree in agriculture, he was assistant botanist in the experiment station and green-houses.

Help wanted

"We need help" was the call of Booker T. Washington. He had founded Tuskegee Normal and Industrial Institute in Alabama. The school was for Negroes and was to be run by Negroes. So when Washington needed another instructor, he asked Carver to teach. Carver heeded the plea and in 1896 he arrived at the school.

There was no laboratory and no money for equipment or textbooks. So Professor Carver used broken bottles and other trash to train his students. He taught them soil conservation and crop rotation. He transformed weeds into food.

He showed the neighboring housewives how to cook nourishing vegetables and how to raise chickens. He encouraged the Negroes to buy land and own their homes. This gave them much-needed pride and responsibility.

Plant peanuts

In 1910 the boll weevil struck the cotton fields, and crops were destroyed. In desperation the people turned to Carver for advice.

"Plant peanuts," he told them. And only because they liked him and trusted him did they plant "goobers." Crops were bountiful. But the people found that they couldn't sell this crop. Peanuts were worthless. What could you do with them except eat them?

"I'll find out what to do with them," said Carver and he proceeded to do so. From the humble peanut came over 300 products—among them pickles, soap, shaving lotion, flour, shampoo, and axle grease.

Carver turned to other products of the South, trying to find uses for them, too, other than just as food. From the sweet potato came more than 100 products. The pecan yielded 60 products.

Not long ago a traveler in Africa found a mission hospital feeding babies peanut milk made from a formula furnished by Carver.

He never made any money from his discoveries or from any advice he gave. "God did not charge you anything for making the peanut," he often said. "Why should I charge you for telling you how to cure sick peanuts?"

George Washington Carver died on January 5, 1943, after many years of fruitful work at Tuskegee. Few of his students knew how famous and respected the white-haired old man was for he never spoke of the many honors given him. His friends were presidents, millionaires, and the poorest colored farmer.

He told his white friends, "Your actions speak so loud I cannot hear what you are saying. You have too much religion and not enough Christianity—too many creeds and not enough performance. This world is perishing for kindness."

He would advise a colored audience, "Stop talking so much. You never saw a heavy thinker with his mouth open."

Quoting his favorite Bible text, "I will

lift up mine eyes unto the hills from whence cometh my help," he used to say, "Now that doesn't mean just to look at the hills without seeing anything. It means to search. I take it to mean that I should try to see with every method at my command—with chemistry, physics and botany, as well as with my eyes."

The name of George Washington Carver will go down in history as the name of one who gave his life for his friends. Theodore Roosevelt called him "a liberator of white men as well as of black."

The worship service

Gather the leaguers in a semi-circle in front of a quiet lake or around a campfire. Use the "Service for the Out-of-doors" in the back of the *Christian Youth Hymnal*.

Suggested hymns are "This Is My Father's World" CYH 180, "All Creatures of Our God and King" CYH 181, "Day Is Dying in the West" CYH 125, "All Praise to Thee, My God, This Night" CYH 126. If you have no accompaniment, be sure you choose familiar hymns.

Psalm 121 would be an appropriate scripture lesson.

Additional reading

"The Man Who Asked God Questions" by Mary Jenness. Frontier book No. 1. Order from Education Division, WMS, 1228 Spruce St., Philadelphia 7, Pa. (20c)

George Washington Carver by Rackham Holt.

13 *Against the Odds* by Edwin R. Embree. Chapter "Sweet Potato Wizard."

Heroes of Peace by Archer Wallace.

Rising above Color edited by Philip Henry Lotz. Chapter "Man with a Magic Wand."

Questions for discussion

1. What can we as young people do to help take care of the soil of our country?
2. If you were hiring someone, would you prefer hiring a white man or a Negro, if both had the same training?
3. Would you be willing to accept Negroes:
 - a. As benefactors of a missionary project?
 - b. As citizens of our country?
 - c. As students in your school?
 - d. As members of our church?
 - e. As members of your class?
4. Would you willingly give Negroes:
 - a. Seats in your family pew?
 - b. Offices in your Luther League?
 - c. Invitations to your social functions?

Get acquainted with

OUR NEIGHBORS: THE BAPTISTS

By Charles Woodson

THE best way to get along with your neighbors is to become acquainted with them. They may have other ideas than you and do things in a different way, but when you understand the reasons for this, you find it much easier to get along with them. This is also true of other Christian groups. When we become acquainted with the beliefs and practices of another denomination, we develop a greater appreciation of its ministry. This program is about the Baptist church. Out of this study should grow a better understanding of "Our Neighbors, The Baptists."

Who are the Baptists?

You probably are asking: "How old is the Baptist church? Who was its founder?" "Where did the name Baptist originate?" To answer these questions let's take a brief look at the history of the Baptist church.

Some people mistakenly think the Baptist movement began with John the Baptist. Baptists do not claim John the Baptist as their founder. But they do trace their origin back to New Testament days, New Testament practices, and the New Testament church. The New Testament churches were independent, self-govern-

ing, democratic bodies like the Baptist churches of today. The Baptist Church, as it is known in our day, however, did not come into being until the Reformation.

In the 11th and 12th centuries, many sects existed that were fore-runners of the Reformation. Some of them held beliefs that were akin to the Baptists of later centuries. In a sense they were the spiritual forefathers of the Baptist movement. In the 16th century the name Anabaptists was given for the first time to similar groups, because they rebaptized Catholics who joined their group.

The year 1524 is a landmark in Baptist history. A group of earnest Christians gathered in the little Austrian village of Waldshut to compare their explanations of the scriptures and to map out a way of life based on New Testament teachings. The group met in the home of Balhasar Hubmaier, pastor of the Roman Catholic church.

The meeting at Waldshut was an historic event. This group of Christians stood ready to declare their freedom from the Roman Catholic church. They laid the foundation for the Baptist movement. Three principles were laid down: First that religion is a voluntary matter not to be set by Roman Catholic authority; second that personal faith in Jesus Christ is basic to the Christian life and should come before baptism; and third that holy living is required of all Christians. The

The Rev. Charles Woodson is director of junior high work of the American Baptist Convention, Philadelphia.

group insisted that only persons who were truly reborn should become members of the Christian church—not as infants, but as adults who had confessed their sins and given their lives to Jesus Christ as Lord and Saviour.

Persecution broke out against the Anabaptists. The movement was driven underground in most of Europe. Meanwhile a group of people with similar views had grown in England. They soon suffered persecution under the English government. So in 1606 a small band of religious refugees fled to Amsterdam, Holland. Their leader was John Smyth, a minister about 35 years old.

Planning your program

This thumbnail sketch about the Baptist beliefs, practices, and history can serve as fine background material. If you plan to use the topic as is, choose three persons to participate. Ask one to tell about the history of the Baptists, another to talk about their beliefs and practices. The third leaguer may conduct the worship service. Plan an exhibit of Baptist periodicals and other literature. You will find them at your public library. Or they can be obtained from a nearby Baptist pastor.

Another way to arrange your program would be to invite the pastor of a neighboring Baptist church to talk to your league. Then follow up this meeting with a visit to his church.

A panel consisting of three members of your league and three Baptist teen-agers could present an interesting session on this subject. Choose beliefs and practices, such as baptism, and communion that are used both by the Baptist church and the Lutheran church. Let the panel find out what each church believes about these things and how the churches practice them.

Soon Smyth became convinced that only those who voluntarily professed faith in Christ as Saviour had a right to be baptized and received into the Christian church. He baptized himself and influenced some 40 members of his congregation to follow him as believers in baptism. This act marked the organization of the first English Baptist church.

After the death of Smyth, Thomas Helwys became the leader of this group and their successors. In 1611 he returned with part of the group to England. In London he founded the first English Baptist church worshipping on English soil. This group was the first to teach the principle of religious freedom—the right to worship God as their consciences told them.

Roger Williams was the first man to establish a Baptist witness in America. He left England in 1631 in search of religious freedom. In the spring of 1636 he founded a colony at Providence, Rhode Island. It was based on the principle of complete religious liberty. He organized the first Baptist church in Providence in 1639. The church still exists today—the oldest Baptist congregation in America.

What do Baptists believe?

Baptists have four basic beliefs. These are:

1. The scriptures are the sole authority for faith and practice.
2. Membership in a Baptist church is only for baptized believers.
3. Belief in the priesthood of believers and the independence of the local congregation.
4. The principle of religious liberty and the separation of church and state.

Authority of the scriptures

Baptists do not believe in a creed, like the Apostles' Creed. Nor do they use a creed in their church services. They consider Christianity to be the matter of having a personal religious experience. They do not feel that this can be done by repeating a formal creed. Baptists believe that a person's conscience is able

to direct him under God's guidance into truth. They may agree with a creed. But they refuse to be bound to words and phrases thought up by another person. They regard the New Testament as their guide in all matters of faith and practice. It might be said that the New Testament is really their creed.

Baptism for believers only

Baptism is a very sacred rite in the Baptist Church. There are two features of it. One concerns the form: They baptize by immersing the whole body in water. The other concerns the meaning: They baptize only those who have declared their belief in God and their loyalty to Christ.

Baptists do not baptize babies, for they believe no one should be baptized who is too young to understand the meaning of baptism. They baptize only those who are old enough to be aware of their sinful tendencies and to repent of them. Baptists emphasize that a person must repent of his sins and accept Christ as his Lord and Saviour before he may be baptized.

Baptists practice immersion because they believe that was the method used in New Testament days. When a person is immersed it means symbolically (not actually) that his old life is buried in the water, and he arises to a new life in Christ. This is done in remembrance of Christ's burial and resurrection from the grave. It is a dramatic public declaration of one's faith in Christ.

Democratic church life

Baptists do not believe in a priesthood, for they hold that no one should come between God and man. Every person can, and must, approach God for himself. God, through Christ, said, "Come unto me." One does not have to go through a priest to answer, this invitation. Baptists believe in the priesthood of believers. Every person can speak directly with God.

Baptists believe that every church is independent. Baptist churches may join together in order to pool their resources

for certain purposes, such as sending out missionaries or publishing Sunday school lessons. But no top organization can tell any local Baptist church what it must do or must not do. The individual Christian and local congregation are able, under God's guidance, to make their own decisions and their own choices. All the authority in a Baptist church rests in the hands of the members. The congregation has the final say in all matters of church policy.

Religious liberty

Baptists believe that a person should be free to worship God as he thinks best without any interference from the state. They exerted their influence in colonial America on behalf of the First Amendment to the Constitution of the United States, which guarantees religious liberty. Baptists believe that the state should not give aid to churches, and that churches should not have political standing. There must be complete separation of church and state. Christianity does not need approval of the government to survive. It requires no tax money to guarantee its support.

Baptists are non-liturgical

The worship service in a Baptist church does not have a lot of form or ritualism. Baptists do not have a printed prayer or worship book. Written prayers and litanies are seldom used in their services. Their church auditoriums are quite plain and do not contain statues or elaborate decorations. They usually have a communion table instead of an altar at the front of the chancel.

Worship outline

Quiet music

Hymn: "How Firm a Foundation"

Scripture: John 3:1-7

Prayer

Offering

Hymn: "The Church's One Foundation"

Topic

Hymn: "O Jesus, I Have Promised"

Luther League Benediction

Additional scripture readings are: Romans 6:3-11; Acts 2:37-40; I Corinthians 12:12-27; Galatians 5:1 and I Peter 3:15.

AROUND the corner or down the street from your church there is very likely to be a Methodist church. It may be a dignified looking building with beautiful stained-glass windows and a modern parish building. Or it might be a plain-looking meeting house, or an average-sized church with nothing very special in its appearance.

It is one of about 40 thousand churches in our country of the people called Methodists. What do you know about this Protestant denomination: Its order of worship; its history; its form of organization; its beliefs? Have you ever attended a Methodist church service? How did you find it different from your own church service?

Let's start with its name. It is easy enough to understand where Lutheran churches get their name but do you know why your neighboring church is called *Methodist*? That certainly is not the name of some distinguished founder of a church. Did you know that this name was first applied to a little group of college students in ridicule because of their methodical habits in a "Holy Club"?

You know, of course, that the Lutheran church had its start in Germany. But in what country did the Methodist movement start?

What do Methodists have in common with Lutherans and other Protestant denominations?

Many other questions may occur to you once you start thinking about this neighboring church of yours. Some of these questions members of your group

Leader's choice

The material in this topic is chock full of ideas for planning your program. So before you decide on the way you would like your program to go, read through the topic carefully. Especially note the section entitled "Things to do." One of the first three activities suggested there, could be adapted very easily for your presentation.

Do you know how

name . . .

Lucile Desjardins

OUR NEIGHBOR

or your adult advisor may be able to answer for you. You may need to search for the answers to some of these questions. You could do this in one of several ways. You might look up the answers in an encyclopedia at school or in some book of church history. Or you might try interviewing some of your Methodist friends at school. Don't be too sure they will know all the answers, however. They may not have been listening or studying very hard when they had their church membership class or studied about their church in church school. Or you might invite some friends or friends from your neighboring Methodist church to visit your Luther League for this session, prepared to answer some questions such as the ones you find on the list below. Be sure to give them the list of questions before the meeting. Then they will be sure to have the answers.

Question . . . question

Here are some questions from which you may choose those you would like to find the answers for:

Miss Lucile Desjardins is an associate editor of the Board of Education of The Methodist Church, in Nashville, Tenn.

Methodists got their

believe?

you all about

THE METHODISTS



John Wesley

1. Who was the founder of Methodism?

2. Where did Methodists get their name?

3. In what country did Methodism get its start?

4. What are some of the beliefs for which Methodists stand?

5. How is the order of service on Sunday morning in a Methodist church different from the order of service in a Lutheran church?

6. What is the name of the youth organization for Methodists corresponding to Luther League for Lutheran young people? In what ways are these two youth organizations alike? How are they different?

7. Do Methodists have a catechism to memorize and a creed to subscribe to as do the Lutherans? What questions do Methodist boys and girls answer when they join the church?

8. How differently are Methodist and Lutheran churches organized: First, within the local church; second, in relation to other churches of their denomination throughout the country? What is their main governing body called? Who are their official leaders?

9. Who were some of the prominent leaders of the Methodist movement in England and in America?

10. The symbol of The Methodist Publishing House is the figure of a man on horseback. Why is such a symbol especially fitting for Methodists? How many Methodists are there in the United States and in the world?

Perhaps there may be other questions you would like to add to this list. What are they?

Now for a few answers to some of these questions so that you will not be caught napping in your knowledge of a sister denomination.

Wesley, the founder

The founder of the Methodist church was John Wesley. He was a young priest of the Church of England who became dissatisfied with the formalism of the Church of England in the eighteenth century. After a direct experience of the grace of God in his heart he sought to spread the good news of this kind of religious experience in the churches throughout England. But soon he found the established church closed to him.

This young man in his college days

had drawn around him several other religious-minded students who formed what was called the "Holy Club." They spent their time in Bible study and in visiting the poor and those in prison. They were so enthusiastic and zealous about their good works and their devotional habits that the other students at Oxford made fun of them. They called them those "method-ists" because they were so methodical in their habits.

When John Wesley and his friends were no longer allowed to preach in the Church of England they began to preach out of doors on the village greens and near the mines so that the miners and poor people might hear the gospel. Great crowds gathered around them and many people were converted. These people were organized into class meetings or small groups in which they might talk together about their religious experience and pray for one another.

Charles Wesley, John's brother, was a hymn writer. He wrote many gospel hymns and set the new converts to singing all over England. You may find some of these hymns in your hymnal.

John Wesley rode over all England on horseback preaching to groups in homes, out of doors and wherever they assembled.

Beliefs and practices

Two of the main beliefs held by Methodists are the importance of an inner experience of religion and the social applications of the Christian message to modern life.

You will notice that in most Methodist services there is not so much ritual as in your own service. Many Methodist churches, however, are using more ritual than formerly in their morning church services. You will probably find more variety in the form of service among different Methodist churches than you will find in services of the Lutheran churches.

The name of the organization for youth in The Methodist Church is the Methodist Youth Fellowship. It is divided into two or three parts according

to age groups, the intermediate youth fellowship (12 to 14 years), senior youth fellowship (15 to 18 years), and older youth fellowship.

While some Methodist ministers sometimes use a catechism such as the *Shorter Catechism* (taken from the Presbyterian), there is not what can be truly called a Methodist catechism. Nor is there any one written creed that can be called a Methodist creed. Methodists use the Apostles' Creed on Sunday morning as do other Protestant churches. When boys and girls join The Methodist Church they are asked these questions:

1. Do you confess Jesus Christ as your Saviour and Lord and pledge your allegiance to his Kingdom?

2. Do you receive and profess the Christian faith as contained in the New Testament of our Lord, Jesus Christ?

3. Will you be loyal to The Methodist Church and uphold it by your prayers, your presence, your gifts, and your service?

How it's organized

Both the Methodist and the Lutheran churches are what are called connectional churches. Each local Methodist church belongs to a conference. A number of conferences make up a jurisdiction. All the conferences throughout the United States makes up a General Conference which meets every four years. Each jurisdiction elects a certain number of bishops. The bishops are the top leaders of the church.

Every local church has an official board and a quarterly conference made up of stewards and trustees. This official board has oversight over the work of the local church. Every church is supposed to have also four commissions:

1. Commission on Membership and Evangelism
2. Commission on Education
3. Commission on Missions
4. Commission on Finance

There are also a number of committees to carry on various aspects of the work of the local church.

The women of the church are organized into a Woman's Society of Christian service.

Now that you have learned a few things about your neighbors the Methodists you will want to discover ways in which your Luther League and the Methodist Youth Fellowship may have fellowship working together for the good of our community and your school.

Protestant denominations in these days are finding many ways in which they can share fellowship with one another and further the work of the Kingdom of God on earth. You can be a part of this fellowship.

Things to do

You might use the following activities in connection with this topic.

1. Interview Methodist friends to find out about their church.
2. Plan to invite representatives of or the entire group from a neighboring Methodist Youth Fellowship to meet with you for this session and to answer questions about The Methodist Church.
3. Arrange a panel made up partly of members of your Luther League to discuss the differences and points of similarity in four two youth organizations, or in your two churches.
4. Plan to visit your neighboring church

some Sunday either during the worship service or during the afternoon. Ask the minister or representatives of their youth group to take you around. See how much you can learn about this neighboring church from this visit.

5. Plan together something your two groups might do as a service project for your community.

6. See the new film entitled "John Wesley."

For your reading

John Wesley by McNeer (Easy reading for junior highs).

The Story of Methodism by Luccock and Hutchinson. (For adult leaders).

The Methodist Church by Warner M. Hubbard (In "Followers of the Way" Course IX, part 3. Graded Press—Intermediate Closely Graded Lessons).

The Discipline of the Methodist Church (1952 Edition) contains the constitution and plans of organization and work of The Methodist Church.

Worship

A scripture passage appropriate for this study would be Luke 4:18-19. This is a passage John Wesley used in his first outdoor preaching service on a village green.

Select several hymns written by Charles Wesley. Some of these are: "Love Divine, All Love Excelling," "Jesus Lover of My Soul," "Soldiers of Christ Arise," "A Charge to Keep I Have," "Forth in Thy Name, O Lord, I Go," and "Rejoice, the Lord Is King."

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let him tell

you



HOW A CHURCH IS BORN

By Donald A. Clinton

Bill is my name—Bill Matthews. And just for the record I go to Park Hill Junior High School on weekdays and Sundays. I'm in the eighth grade there. I know what you're wondering: Why do I go to school on Sunday? Well, if you've got a minute or two I'll tell you about it.

I wish you could see the village where I live. One thing would strike you right off the bat—the homes in it are all new. As a matter of fact, three years ago this was all farmland. But do you know, there's something funny about my town. No churches! That's right—not a church building in the village.

Of course, this didn't bother me or

my family when we moved here. We didn't belong to church. Sunday in our home was just like Saturday. It would probably still be that way for me if a minister hadn't moved into our neighborhood last summer.

At first we thought he was a salesman. When some of us fellows rode our bikes around the village we'd see him going from house to house, pushing doorbells. Then one day he came to my house. I was home at the time. So I found out who he was and what he was doing.

The minister said he had come to our village to help us organize a church. He told us he was a Lutheran pastor and wanted to know if my family belonged to a church. I guess we didn't give him much to cheer about. As I said, my parents were never much for church going.

About three months later we happened

The Rev. Donald A. Clinton is pastor of St. Andrew's Lutheran Church, a mission congregation in Portland, Ore.

drive by my school one Sunday morning. I think we were going on a picnic. Somehow, we noticed a lot of cars parked in front of the school. For a minute we couldn't figure out what it was all about. Then my mother remembered a notice we'd gotten in the mail. It was an invitation to go to the new Lutheran church. And it was meeting in the school!

To school on Sunday

A few weeks after this, a couple of fellows asked me to go along with them to the new Sunday school. I'd heard about it. Since most of my gang went I was curious to see what it was like. But I didn't like the idea of going alone. So, when the fellows asked me, I decided to go with them.

I felt sort of funny at first when I walked into school on Sunday. But I forgot all about that when our class started. It was just like our classes at school except that we had some worship and studied the Bible. In our home there's no Bible in the bookcase. But no one ever uses it much. After that, Sunday school became a regular habit with me. And soon I was going to church service, too.

My parents didn't mind. My mother even thought it was a fine idea. But she and Dad would never go with me. I couldn't understand this. If attending church was so good for me, why wouldn't they be just as good for them?

One evening the pastor called again at our home. He talked to my parents about how the church helped our community and its people. And he said faith was important in our own lives. Dad and Mother told him they might come to church. But they wouldn't promise.

As the pastor was leaving he asked me if I would like to join a special class that he was going to teach. He called it a catechetical class. It was only for kids my age. We would find out about being a Christian. I wasn't too sure about it at first. Then some of my gang told me they had signed up. So I figured I'd better go, too.

Every Saturday morning we met at the pastor's home. Mostly I learned about

Jesus Christ, and how much he could mean to me. But there were other things I learned too. It's funny that everyone doesn't believe in Christ. Our pastor said that Christians must give their lives to Christ. I know that I'm going to live for him.

Our church forms officially

All this time the congregation kept meeting in the school. I guess the people didn't have enough money to build their own church. Then one Sunday we had a special service. A lot of visitors came, including other ministers. At this service our congregation was officially organized with a name of its own. It was called Good Shepherd Lutheran Church.

Soon after that our catechetical class met for the last time. The pastor told us how much it meant to have such a fine class. Then he said he would be leaving soon. This really took us by surprise. We all began to talk at once, asking him why.

The pastor explained that each year he went to a different place to help organize a church. He was called a mission developer, and he worked for the Board of American Missions of our church. He said there were a lot of other mission developers in our church. Each one went to a community like ours where a church was needed. Then they helped the people set up a church just like he had done with us. Last year he said our United Lutheran Church organized more than 60 new congregations.

We talk about building

I asked the pastor if our church would always be meeting in the school. It seemed to me that we ought to have a church building of our own. He smiled and said that before long we would have our church. But that it would cost a great deal of money—more money than we had. He told us how the Board of American Missions gives us special loans, but we would all still give our share toward the new church.

Of course, I don't have a lot to give. But the pastor said every gift, no mat-

ter how small, would help build the church. No sum was too small that it couldn't buy a nail—and nails would hold the building together.

The pastor reminded us that having a church building is not really so important as it seems. Look at us. We have no building, and yet we're still a church. And as long as we worship together in the name of Jesus, no matter where, we will continue to be a church.

After class that day, I thought of all the villages that had no church like ours—of all the other kids who have never known about Jesus. And how our pastor and other men like him would be able to tell them.

Our first pastor has gone to another town now to organize a new church. And another minister has come to take his place. Only one thing bothers me. My parents still don't go to church. I've tried to tell them how important it is to me. But it isn't easy. I think they're a little more interested. At least they talk about my church. I know they say I'm different since I've gone to church. If that's true, then it's all because of Jesus—I mean knowing him and following him.

Oh yes, there's something I wanted to ask you. Do you know him—Jesus, I mean?

For discussion

1. Where are the best fields for home mission work?
2. How does a mission developer interest the people of a community in forming a congregation?
3. Why must new congregations meet in places like schools, fire halls, store rooms, and theaters?
4. Compare home mission work with foreign missions. Is one more important than the other? In what respect are they exactly the same?

For your program

This topic will help you gain an insight into the home mission program of our church as it reaches unchurched communities and families. The real story is on the mission fields where unchurched families are brought to faith in Jesus Christ. For that reason the story about Bill stays away from a lot of statistics on home missions.

Some people get the idea that home mission work is merely meant to add numbers to the church. Actually that is the last reason. The mission developer is on the field not so much to develop churches as to develop Christians. Where there are Christians, there will be the church. When you understand that, then you will see how statistics fit into the whole picture.

The story about Bill Matthews is to be read or told to your league. The person who is to read it will be able to do a better job if he is coached. After the story follow through on the discussion. You will find other information about home missions in the material listed in the bibliography section.

Map study

Materials needed: A map of the United States, a copy of the 1954 *Yearbook* of the United Lutheran Church, and a copy of *The Lutheran* for February 17, 1954.

Using the figures in the *Yearbook* (page 260), indicate on the map the number of U.L.C.A. congregations in each state. Notice that over one third are in Pennsylvania. Now using *The Lutheran* (page 29), indicate on the map the number of mission congregations established in each synod since 1941.

What does this study tell about the growth of our U.L.C.A. in recent years? Where are the greatest fields for home mission work today?

For worship

Hymns: "I Love To Tell the Story" CYH 270
"Living for Jesus" CYH 238

Scripture: Isaiah 52:7-10; John 1:35-51

Prayers for:

1. Those who do not know Christ that their hearts might be opened to receive the Gospel.
2. Mission developers that the Holy Spirit might strengthen and inspire them for the joyful task of witnessing to the Lord Jesus.
3. New mission churches that under God's guiding hand they might grow and prosper in numbers and in spiritual strength.
4. The directors of the Board of American Missions that God might give them wisdom to guide the work of the church.
5. All Christians that we might remember the home mission work in our gifts and our prayers.

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You can score in this game if
you can find the
books of the Bible in a hurry

BIBLE TREASURE HUNT

By Robert A. Beckstrom

THIS is a game of speed in finding Bible passages. Divide your group into teams of about six members each. If your league is small, however, you will probably find it best not to use teams, but to let each player play for himself. Give each team a copy of the Revised Standard Version of the Bible.

The program leader reads a portion of a Bible verse and then tells the group where it is found in the Bible. The first person on each team hunts for the verse.

Robert A. Beckstrom, a student at Midland College, Fremont, Nebr., is a member-at-large of the Luther League of America executive committee.

The player who finds it first and completes the verse by reading it aloud, scores for his team. Then the Bible is passed to the next person on the team. The game is continued until the group has found the answers to all of the questions.

Score one point for each correct answer. Every time a team scores, one line (or stroke) of a letter in the words *We Won* is written on the blackboard next to the number of the team. It takes 16 individual lines (or strokes) to complete the two words. The first team completing the phrase or coming closest to it is the winner.

If any person helps another team mem-

ber look up a verse, the team loses one score.

You may add other verses if an extremely large group is participating. It is best if there are not more than three teams. But if there must be, you'd better have 40 or 50 verses.

Bible verses

1. Therefore if anyone is in Christ—II Corinthians 5:17.

2. Cast all your anxieties on him—I Peter 5:7.

3. But the Lord said to me—Jeremiah 1:7.

4. And without faith it is impossible to please him—Hebrews 11:6.

5. Rejoice in the Lord always—Philippians 4:4.

6. For all who are led by the Spirit of God—Romans 8:14.

7. For by grace you have been saved—Ephesians 2:8, 9.

8. No temptation has overtaken you that is not common to man—I Corinthians 10:13.

9. He who says he abides in him—I John 2:6.

10. A soft answer turns away wrath—Proverbs 15:1.

11. He has showed you, O man, what is good—Micah 6:8.

12. If you keep my commandments—I John 15:10.

13. Behold, I stand at the door and knock—Revelation 3:20.

14. For the Lord knows the way of the righteous—Psalm 1:6.

15. But God shows his love for us—Romans 5:8.

16. Do your best to present yourself to God—II Timothy 2:15.

17. And if you be unwilling to serve the Lord—Joshua 24:15.

18. And he said to all, "If any man—I Luke 9:23.

19. Since all have sinned—Romans 3:23.

20. These things have I spoken to you—I John 15:11.

21. Like newborn babes, long for—I Peter 2:2, 3.

22. But Ruth said, "Entreat me not—I Ruth 1:16.

23. And whatever you ask in prayer—I Matthew 21:22.

24. All we like sheep have gone astray—I Isaiah 53:6.

25. Peace I leave with you—I John 14:27.

26. For the wages of sin is death—I Romans 6:23.

27. Go therefore and make disciples of all nations—I Matthew 28:19.

28. Remember also your Creator—I Ecclesiastes 12:1.

29. O Lord, thou hast searched me and known me—I Psalm 139:1,2.

30. And you will know the truth—I John 8:32.

• • •

BOOK REVIEW

THE FAMILY FUN BOOK. By Helen and Larry Eisenberg. New York: Association Press. 188 pages. \$2.95.

This is a guide-volume for fathers and mothers and sons and daughters who would like to get more enjoyment out of life in and around the house. The contents are well-arranged in 10 chapters. Take a look at some of the titles: "Living Room Fun," "Kitchen and Table Fun," "The Family Playroom," "Fun in the Yard," "Being a Family is Fun."

The first time I opened the book, pages 12 and 13 stared me in the face. Just "for the fun of it," I decided to see what those two pages had to offer. Here are some of the ideas on those pages from the younger members of the family:

How to make things out of the handles of worn-out toothbrushes; the effective use of Bon Ami on windows at Christmas time; making belts out of old 35 mm. movie film; brightening up a room with sweet potatoes; several uses for pop bottle caps, and the corks inside them, as well as safety pins.

Luther leaguers and their parents will find this to be an excellent addition to the family book shelf!

—Leslie Conrad, Jr.



Are you expecting company next meeting? Then PUT OUT YOUR WELCOME MAT

By Lawrence M. Reese

HERE'S a brand new "surprise package" program to tell your members what Luther League is all about. Don't be amazed if you have as much fun planning it as your members will have watching what happens.

You'll find this program is definitely propaganda in the very best sense of the word. It has an important message and is eager to put that message across. It is intended to win friends and influence people—the new members of your league. Your job will be to present the work of the league so well that new members will feel, "I'm all for it. Count me in."

Strategy

To get results from this meeting, you will need to plan three stages of work:

The Rev. Lawrence M. Reese is associate secretary in charge of young people's work of the ULC Board of Parish Education, Philadelphia.

(1) Make a list of all youth 12-14 years of age who ought to be in league, and then visit them personally; (2) Present a first-rate program at your league meeting; and (3) Plan a follow-up after the meeting.

The only effective way of getting new members for your league is by personal visits. Plan to go calling on the prospects before your meeting. In your calls make prospects feel wanted and needed. Tell briefly the work of the league, and ask them to attend the meeting. *If possible arrange to meet them and take them to your meeting.*

Plan well for the big night. Do everything possible to make new members

feel that the work of the league is vital, that they should be a part of it, and that the gang at league is a swell group.

The evangelism secretary and his crew have the job of following-up the prospects who failed to come to your meeting. Put new members to work on committees and projects as soon as advisable. This will help them catch the group spirit.

Atmosphere

Everything at the meeting should say, "Welcome,"—the room, your first greetings, the worship, the discussion, and the social hour later. Here are a few suggestions to make sure your new members feel the friendliness of your group.

ROOM—Plan an informal setting, placing chairs in semi-circle or around tables.

GREETERS—Arrange for several greeters to come early and make new members feel at home. If you have a league display invite newcomers to view it. Introduce them to other leaguers, to your pastor, and your advisors.

WORSHIP—Take time to plan it well. Sing "good" hymns. Provide for group participation. Encourage reverence.

THE PROGRAM—Be sure all participants are well prepared. Double-check at the last minute to be sure that everyone shows up. Let's have no apologies at this meeting.

Method

To make this program most effective you will need to add your imagination and a bit of novelty. Here's the idea. A leader and five other participants present the program. Featured are five very attractively-wrapped boxes that have been placed on a table in the midst of the group. After an introduction by the leader, the five speakers go to the table one by one and open their boxes. Each box contains an important "something," to be shown to the audience by the speaker.

Actually the boxes are symbols. Each portrays a phase of the work of your Luther League as it serves the church. If this part is done well, it will leave a vivid impression on your league members.

Props

Now comes the task of filling and wrapping the five boxes. You might include these items:

Box No. 1—This is labeled *Christian Vocation*. In the box place several pages from the daily newspaper listing jobs available and job applications, want ads clipped from *The Lutheran*, a dollar bill, and (if available) a copy of the book *Whatever You Do* by Clarence C. Stoughton, or a topic from LUTHER LIFE or HIGH IDEALS on the subject of choosing a career.

Box No. 2—Label this one *Evangelism*. Place in it a Bible, a map of your community, and a *Yearbook* of the United Lutheran Church. (Your pastor has a *Yearbook*.)

Box No. 3—Label this one *Missions*. Place in it a picture of a recently-established mission church at home or abroad, a picture and story of one of the missionary projects of the Luther League of America, or articles from your pastor's study describing the work of missions at home and abroad.

Box No. 4—Place on this a label reading *Social Action*. Into this box go a news story describing the needs for civic improvement in your community, an article or story about race tension, a sample ballot, and a report or story about juvenile delinquency.

Box No. 5—Call this one *Recreation*. Put in it a list of future recreation projects of your league, a booklet or pamphlet describing good recreation programs, a scorecard from a baseball game, a ticket from a concert, a hot-dog in a roll, and a ping-pong ball.

Worship

You might use the Service of Personal Rededication from *The Christian Youth Hymnal*, page 329, or prepare a free order.

Hymns: "Take My Life and Let It Be", "Where Cross the Crowded Ways of Life", "Jesus Shall Reign Where'er the Sun".

Scripture: I Timothy 4:12-16.

Prayer. Use free prayer form.

The Program

Below I have suggested ideas for you to present and how they may be said. But you say them in your own words. And, by the way, you can do it.

The leader welcomes all who are at the meeting. Then say a few words learned directly to your new members and visitors. Make them feel that you really want them.

Now the leader goes to the table containing the five packages, looks them over, picks up one or two and then says something like this:

"I suspect you are wondering what these are all about. Looks a little like an anniversary. Before anyone gets too hopeful of receiving a present I had better explain that these are more than just packages. These are symbolic of the gifts that are offered to all who are active in the work of the church and especially in the Luther League. In a few moments we'll see what's in each one."

The leader introduces the first "package-opener" who goes to the table and picks up the box labeled *Christian Vocation*.

SUGGESTIONS FOR THE FIRST SPEAKER:
As you open the package, read aloud the label. Emphasize it by saying perhaps, "Christian vocation—that gives us a hint of what's inside."

When the box is open, you might say, "I see there are several things in this box. Suppose we look at them one by one." Pick out first the section of the newspaper that lists the "Help Wanted" and "Jobs Available." Read five or six ads from each section.

Without comment, keeping the group in suspense as to what this is all about, go to the next item.

Pick out the dollar bill and look at it. Study it a moment. Then let the cat out of the bag, perhaps like this: "These two symbols, a listing of jobs and a dollar bill, remind us of the importance of our future jobs. But something greater must be added. Christians must consider all

jobs and all actions as part of their relationship to God. God calls us to earn money, to take a job, to build a home. Why? To serve a greater purpose: To glorify Him and to serve our fellow men.

This, then, is the first gift of life in the church through the league: The chance to study and plan our lives called and directed by God. Our church and our league will guide us, not only in making a living but also in making a life, a Christian life.

SUGGESTIONS FOR THE SECOND SPEAKER Follow the same procedure as the first speaker. Again, read aloud the label, *Evangelism*. Take out first the Bible and read Matthew 28: 19, 20. Then take out a map of your community. Describe how many more people could be won for the church. Read some of the statistics on page 261 of the 1954 *ULCA Yearbook*. Then explain that the net gain last year in communicant membership was only about two people per congregation!

Perhaps conclude this way, "Our league work is going to guide us in doing something about our own community. Here we will plan to go out and win other young people for our league and for our church. We're going to help get more members for the church and Sunday school, the weekday church school and choirs. We young Christians know that we can do the job of sharing "The Good News" with other young people better than adults. We're going to grow!"

SUGGESTIONS FOR THE THIRD SPEAKER Open the package marked *Missions*. First, take out a picture or story of a mission congregation in this country or abroad. Show through the picture or story how a congregation comes into being. Explain how Luther leaguers have helped in mission work through the years. Mention, too, that right now Luther leaguers are helping to raise \$27,000 for building a church at Puerto Neuvo, Puerto Rico.

Conclude something like this, "Did you know that about every five days a new congregation is born in the ULCA. Every week at least one new Lutheran church

building is started. The church is growing and spreading just as Christ planned that it would. Luther leaguers share in spreading the Gospel through our own congregation. And we also take our share of responsibility in the synod and the ULCA."

SUGGESTIONS FOR THE FOURTH SPEAKER Open the package labeled *Social Action*. Pick out first a story about racial troubles. Read the story and end with the comment, "Something must be done. Who's going to do it?"

Next take out a report of statistics on crime or juvenile delinquency. Read them to the group. Then conclude with something like this: "There are things in our communities that need change and betterment. But who's going to do the changing? Somebody must promote better understanding among races and other tension groups. Somebody in every community must work for civic improvements. God has a plan for individuals and for nations. Somebody must work hard to see that God's plan is put into effect. But who's going to do it? Our studies and projects in league will help us see clearly our task in our communities. We will learn God's plan for individuals and communities and share it with them."

SUGGESTIONS FOR THE FIFTH SPEAKER Take out items in box, one by one: Recreation booklet or packet, scorecard from ball game, ticket from a play or concert, frankfurter and roll, and the ping pong ball. No doubt you'll get a few laughs. Then get serious about the matter of recreation. Tell the group how much wholesome recreation is needed and how much it can mean to a program.

Perhaps this will give you an idea: "Good recreation doesn't just happen. It's the result of careful planning and hard work. Someone has to plan our socials so that they really hum. And that requires know-how. Games just don't pop into our heads. (Remember last month when we sat around like bumps on a log and asked, 'What'll we play next?') Somebody has to plan games and

refreshments and see that we have good times. It takes know-how, time and work."

"Recreation is important for another very important reason. We really get to know one another in our socials. We have fun but we also develop a deeper appreciation for one another. We find out how God wants us to spend our leisure hours. We learn how to *invest* our free time rather than how to *spend* it. In league we learn how to have the best good times with the finest type of people. And that reminds me, don't miss our next meeting. It's going to be a dandy."

SUGGESTIONS FOR CLOSING REMARKS BY LEADER Offer your own comments concerning the five important boxes and what they symbolize. Announce also interesting and inviting future features of your league.

Concluding remarks might go something like this. "I hope we'll all remember these five boxes and what they represent. We want our league and our leaguers to do a good job as we serve Christ through our church and community. To get off to a good start we have planned these events in the weeks to come. (*Make announcements*).

Now let's use the closing part of the Service of Personal Rededication in *The Christian Youth Hymnal*. After the benediction and silent prayer, I'll turn the meeting over to our recreation committee who has charge of the rest of the evening."

Luther League materials

The following literature provides background material concerning the phases of the Luther League: "Guide for Missionary Secretaries," 10c a copy; "Guide for Life Service Secretaries," 10c a copy; "Guide for Youth Evangelism," 5c a copy. Order enough copies of the leaflet "The Luther League" to give to each person at your meeting. This free leaflet describes the program of the Luther League. The above may be ordered from the Luther League of America, 1228 Spruce Street, Philadelphia 7, Pennsylvania.

Whatever you do
God can be
close



HOW CAN I FEEL GOD'S PRESENCE?

By Paul O. Hamsher

"TAKE and eat, this is the body of Christ, given for thee."

"Take and drink, this is the blood of the New Testament, shed for thy sins."

The words were spoken by the pastor, quietly but distinctly, as he distributed the bread and the wine to the kneeling worshippers. Over and over again he said them until they became a sort of refrain to those who heard. With the soft organ tones in the background they were like an anthem telling of God's presence.

In his sermon the pastor had spoken of Christ's real presence in the bread and wine of the sacrament. He had also spoken about taking Christ into life at home, at school, at work. He had closed with some words of Jesus, "Lo, I am with you always."

The Rev. Paul O. Hamsher is pastor of Grace Lutheran Church, St. Albans, W. Va.

The pastor was pleased, but not surprised, when some of the teen-agers at Luther League meeting that night brought up the subject of God's presence.

Mary Johnson, the leader, set it off quite unintentionally when she mentioned something about the pastor's sermon. Then Jim Baily interrupted her.

"If you don't mind my butting in," said Jim, "I'd like to ask the pastor a question about that sermon. But first I'd like to ask the rest of you a question. Did you all feel like I did in church this morning? I mean, did it make you feel that God was really there? I don't think I ever felt so close to God as I did when I was receiving the communion."

All were quiet for a moment. Then everyone seemed to speak at once. "I felt that way, too," was the gist of what five or six of them were saying. The rest

appeared either doubtful or downright negative.

Mary called for order and Bill Hallow rose to his feet. "Don't you think the environment had something to do with the way some of us felt in the service this morning?" he asked. "You know, the music and the sermon and all."

"I suppose there was something wrong with me," said Sally Ringling. "The service this morning didn't affect me that way at all. Mrs. Fidler sat in front of me, and the big feather in her hat kept getting between me and the preacher. I was wishing I had a pair of scissors to reach up and snip it off. Then I got to thinking of how she would look if I did such a thing. And it tickled me so, I could hardly keep a straight face."

For the leader

Using the Luther League meeting in the article as your guide, plan your program as a panel, a forum, or even a dramatization. If you decide on either the panel or forum, let the outlines in the article be the topics the panel or forum members discuss.

An effective way to dramatize the topic is to show five or six scenes of leaguers in different activities. These might be a leaguer studying, a teen-ager receiving communion, two boys fighting and a third standing by, two girls doing the dishes, a Luther League worship service, and a couple of fellows in some sport like playing ball or riding their bikes. After each scene, ask your league members to write down their answers to the question, "How can I feel God's presence in this activity?"

After all the scenes have been shown, let the group discuss their answers to the question. Write down the ideas on the blackboard. The outline in the topic will help you bring out ideas on the question.

"I'm afraid I felt about it pretty much like Sally did," Ellen Nagle admitted. "Only it was that cute little Smith baby that kept my mind wandering. But I have had times when I have felt like Jim said, you know, as though God were awfully near. Especially at hillside ventures in camp with the sun setting and everything so beautiful and quiet. I often wish we could just live there all the time."

Mary glanced at her watch and said, "I think we'd better let Jim give us his other question, the one he wanted to ask the pastor about his sermon. Perhaps it will help us in this discussion."

Jim smiled. "My question has been partly answered, at least in my own mind," he said. "But I'll ask it anyway. You see, Pastor, when I really felt what you were saying about the presence of Christ in the sacrament, I got to wondering why I couldn't always feel that way. You remember what you said about Jesus' promise, 'Lo, I am with you always.' But that doesn't seem to hold good. I was going to ask why. From some of our discussion this evening I believe I have part of the answer."

"I can see what you mean," said the pastor. Then he talked a little about the meaning of the sacrament, how it is God's way of assuring all of his love and forgiveness. He reminded them that it was sin which first separated man from God, made man lose the feeling of God's presence. And it was the act of God himself, on the cross of Calvary, which drew men back to him. It is our faith in that act of God, our belief in Jesus and what he did for us, which makes it possible for us to feel close to God—or to feel that God is close to us.

"Actually," said the pastor, "the sacrament of the altar should always be what we may call a 'mountain-top experience.' The hymns and other music, the lessons and prayers, the sermon, everything in the service is planned to help us turn our thoughts toward God. Unfortunately this does not always happen. A feather on someone's hat or the antics of a cute baby may be enough to

distract our attention from the real purpose of our being in church."

"That was what partly answered my question," said Jim as the pastor paused in his explanation. "When Sally and Ellen said what they did, I got to thinking that it must be something in us that keeps us from feeling close to God most of the time. If a feather or a wiggling baby can make us forget about God right in the middle of a worship service, I guess there's little wonder we don't feel close to him when we're out doing other things."

"It looks to me as though we are just now getting to the real problem," declared Hal Weller who had kept quiet until now. "We have been talking a lot about feeling God's presence. But—well—this may sound like a confession but honestly, I must say I don't feel that I'm *good* enough to expect God to get very close to me. Not that I've ever done anything to put me in jail. It's just that I figure God expects us to do what's right—and think what's right, and I fall short of that too often."

"Don't we all?" said Mary. Then after a moment's thought she added, "But isn't that what we mean when we say that Jesus died for our sins? If we believe in him we believe that God will forgive us when we fall short of what he expects of us."

"Yes, I believe that," said Hal. "But I think God must expect us to get better after he forgives us. And sometimes I think I keep getting worse. I blow my top when Sis gets in my way. I'm downright ornery with my folks sometimes. I guess I'm just selfish and mean. I hate myself when I've acted that way. But I don't seem to have the courage, or whatever it takes, to admit I'm sorry and do something to make up for the damage I've done. What's even worse is the way I can storm out of the house, leaving the whole family upset, and come to a place like this Luther League meeting and pretend to be an entirely different sort of person. I'm a hypocrite. And you know what Jesus thought of hypocrites."

"This does sound like a confession,"

said the pastor with a smile. "But I have an idea that Hal has expressed the feelings of every one of us. It's a good thing, an honest confession. We all have to start with that if we want to feel God's presence. But we can't stop there. We must believe that God, when he has forgiven us, is ready with the power of his Spirit to help us improve, grow to be more like the persons he expects us to be."

As the pastor stopped speaking Mary picked up a piece of chalk. "Let's jot down some of our ideas on the blackboard," she said. "We've had a good many thoughts expressed here tonight. Don't you think we'd better organize them a little?"

The group agreed and worked out the following outline:

What: To feel God's presence.

Who: Any Christian.

When: At any time.

Where: Any place.

Especially in church.

In the sacraments.

In any worship experience (like hill-side vigers).

In private prayer—daily devotions.

"That's all rather obvious," said Mary, as she looked at the outline. "Let's erase that and get down to something more definite. What we really want is an outline of procedure. What must a person do to grow in the feeling of God's presence? I think we are agreed that some people at a worship service feel his presence, but others do not. What makes the difference?"

Mary began writing again:

I. To feel God's presence at a worship service.

1. Concentrate on God.

2. Force other thoughts out of your mind.

a. Bow head in silent prayer upon entering church.

b. Change seat, if something distracts you.

c. Read hymns and psalms while waiting for service to begin.

- d. Join in the hymns, responses and other parts of the service.
- e. Think of the meaning of the words of the service.

II. To feel God's presence at other times.

1. Really want him with you wherever you go.
2. Think of his hearing everything you say.
3. Be sincere in confessing your faults.
 - a. Make an honest appraisal of yourself.
 - b. Avoid pretense, don't try to fool friends.
4. Practice his presence by daily Bible reading and prayer.
5. Consult him when making decisions.
6. Ask his help when facing temptations.
7. Be honest in your faith. Expect him to help whenever and wherever you need help.
8. Develop the habit of "arrow prayers"—shooting a sentence to God wherever you are.
9. Do not be discouraged and give up if at times God seems far away. Jesus himself experienced that—on the cross.

"That's all the space we have on the blackboard," said Mary. "And it's about time to close our meeting. But I believe we have accomplished something."

"I agree with you," said the pastor. "But there is one thing I would like to add before we close. It has to do with what Hal said about not feeling *good* enough to be near God. We all feel that way sometimes. But we should not. It is that feeling of guilt which, from the time of Adam and Eve, has separated man from God. Actually none of us can ever make himself *good* enough to be with God. We continue to be sinners, always in need of forgiveness. But that is the "good news" of the gospel: "Thank God, in Jesus Christ, took away the guilt and consequences of sin for all who will believe. Through our faith in Jesus we need have no fear that any sin of ours is too great for God's love, or that we may come too often for his forgiveness."

Worship suggestions

Scripture: John 17; 1 John 2:1; Hebrews 7:25

Revelation 3:20; Ephesians 1:8-9.

Appropriate Psalms: 32; 63.

Hymns to choose from: (*Parish School Hymnal*) Nos. 256, 332, 155, 169.

Prayers: (*Parish School Hymnal*) Nos. 233, 37, 42, 52.

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The Common Service becomes
uncommon when you discover

The Treasure Chest of Worship

By John Reumann

PEOPLE sometimes say that they join the Lutheran church because of the "beautiful worship service that Lutherans have." Yet other people complain, "I never know on what page in the hymnal to look." They get lost in our service.

Of course, we do have a fine Service in our church—one that really helps you worship God. But too often we don't take time to explain to others what it's all about. Even life-long Lutherans may not fully understand the Common Service that they use! What we all need is a map, an explanation to find our way through it, and to help us appreciate its forms.

From the very beginning Christian worship has had forms. Often these were borrowed from the synagogue or temple where Christians had first worshipped. Of course, all worship has some forms, like hymns and prayers, and reading the scripture. So the real question is what forms shall it take. That was the question that Luther had to answer when the Reformation began. For in the Middle Ages many strange additions had been made to the forms and practices that the first Christians had used.

What Luther did

Martin Luther did not throw out everything that the church practiced in his

day. Instead he tried to remove only those things that were contrary to the Word of God. But he did make great changes. One was that the Service be conducted in the language the people spoke, whether it was German, or Swedish, or English instead of Latin so that they could understand. Then he gave the people in the congregation a bigger part in the worship. They did not just watch the priest or listen to the choir. They joined in the worship, too.

Now these ideas of Luther about worship have been followed down to our own day. We use the general outline for the Service that Luther suggested. That is why, you see, the congregation has so great a part in our Service. It also explains why we call this the *Common Service*—because it is common to so many Lutherans. In a great cathedral in Sweden, or a DP chapel in Germany, a mission in India, or a church in America, you will find the same general form of service common to them all. It helps you feel at home no matter in what Lutheran church you worship.

Our own Common Service, for English-speaking Lutherans appeared in 1888. The hymnal containing the Common Service and other special services that we use was published in 1917. A revised form of the hymnal and the Common Service is to be introduced in 1956. Over four million Lutherans in this country and Canada will follow this revised form.

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The Common Service

To get a clear picture of the Service, we may think of it as a great building, a beautiful church.



THE CHURCH STEPS are the Processional Hymn.

THE FRONT DOOR is the Invocation, "*In the name of the Father, and of the Son, and of the Holy Ghost.*" In calling upon this sacred name, we enter the divine presence.

THE OUTER ROOM, or Narthex, in which we prepare for the Service, is the Confession of Sins. Before we are ready to enter the main room of worship, we acknowledge our unworthiness and hear the declaration of God's grace.

DOOR OF THE NAVE—the main room—is the Introit, the beginning of the Service itself. The Introit consists of Psalm verses announcing the theme of the Day. The Introit is completed with the Gloria Patri.

IN THE MAIN ROOM of the congregation's worship, we sing first, the low-pitched, humble song of penitence, *Lord, have mercy upon us*; and, second, the great chorus of praise, *Glory be to God on high*.

STEPS TO THE CHANCEL LEVEL. The short prayer for the Day, called the Collect.

CHANCEL LEVEL. This is where the Word of God is proclaimed. First a Lesson is read from the Epistles, then one from the Gospels. In the Creed, the congregation confesses its faith. The minister explains God's Word in the Sermon.

AT THE FOOT OF THE ALTAR. Here the congregation brings its offering. This part of the Service begins with the Offertory, "*Create in me a clean heart, O God.*" Then an offering of money is brought. Next the congregation offers its devotion in the General Prayer. The choir offers its praise in an anthem, and the congregation offers praise in a hymn.

THE ALTAR STEPS. Here the Service is concluded with the Benediction, if the Communion is not to be administered.

THE ALTAR. On Communion Sundays, the Lord's Supper is celebrated here, with the congregation coming forward to the Communion rail to receive the Sacrament.

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The Service outlined

The Common Service, as we normally use it, has three parts:

1. *The Service of Confession*, on pages 9-10, in which we prepare to worship;
2. *The Office of the Word*, pages 10-17, which includes prayer and praise, reading the scriptures and a sermon.
3. *The Offertory*, pages 17-20, wherein we offer our gifts and ourselves to God.

The climax of the Service every Sunday ought to be the Lord's Supper. But since most churches celebrate communion less than a dozen times a year, we usually conclude just with prayer and the benediction.

Notice that this general outline remains the same every Sunday. We know what's coming next, for there are certain unchanging things we need each week. Our Service, however, has variety. There is a different emphasis for each Sunday secured by changing certain parts of the Service weekly, the Introit, Collect, scripture lessons, and Gradual. These are known as "*Probers*," the parts *proper* for a given Sunday, and are found beginning on page 51. As we look at the Service in detail, let us imagine it is October 3, the sixteenth Sunday after Trinity. You will find the "*Probers*" for that day on pages 106-7. Keep one finger there.

"In the beginning, God . . ."

The book of Genesis begins that way and our worship ought to start, like that too! Enter the church reverently; prepare yourself with prayer. Look over the Service for the day instead of whispering or talking. If God were to speak as a "still small voice" in some of our churches before the first hymn, chances are no one would hear him for all the noise.

The Service itself begins with an *Invocation*, "In the Name of the Father, and of the Son, and of the Holy Ghost." It is a prayer. Yet it also tells listeners where we stand. Like the call letters of a radio station, it proclaims something: "This is a *Christian* service," and centers our thoughts on God.

Program Plans

You are going to lead your league on an adventure through the worship service that's used in your church every Sunday. Here are some suggestions to help you.

As you present the material let each leaguer follow along in the *Common Service Book*. You will probably find it best to work through the Service. Perhaps your pastor could read each part of the Service as you go along. Then use the comments in the topic to explain the meaning of each section. Leaguers may read the suggested scripture references to help explain many of the sections. Extra information is given in the parentheses—omit it if you don't have enough time.

You might combine your worship with the topic instead of planning the usual "worship," topic, and closing exercises. Start with a hymn, use the introductory material in the topic itself, then go through the Service item by item. Where there is a hymn, sing. Where there is a collect, pray. Follow this outline down to the benediction. After discussing some of the questions close with prayer. Actually use the benediction and hymn to conclude your program.

Confession—good for the soul

The next heading in your Service book is "*The Confession of Sins*." It consists of a brief address, some versicles (short verses) and three short paragraphs of confession, prayer, and a declaration of God's grace. Why all this? Isn't confession something for Roman Catholics?

Read I John 1:8-9 and see why we begin this way. All of us need forgiveness. It is a little bit like going before a king. Naturally all of us would get spruced up in our Sunday-best before approaching his majesty. Here, however, the King looks not at our clothes, but

at our hearts and thoughts. And only he can purify our minds and cleanse our hearts. So we pause at the very start to ask God's forgiveness and receive the promise of it in the name of Christ. "We lay down our burdens at the doorway before entering upon the praise of God," Bishop Dowden once said. It is a transition from the world to worship. Enter reverently.

(Just see, by the way, how much of this Confessional Service is drawn from the Bible. Paul often uses the term "beloved." You will find the words, "Let us draw near with a true heart . . ." in Hebrews 10:22. For the versicles see Psalm 124:8 and 32:5. Most of the words and all the ideas in our Service are drawn from the pages of scripture.)

Entering into the Service

Now we enter into the praise of God and the prayer to him through the *Introit*. (It rhymes with "Detroit" or "quoit.") This Introit consists of a few verses, often from the Psalms, setting the theme for the day. The one for Easter, for example, announces "He is risen, Hallelujah." (See page 80.) Next Sunday's Introit speaks about God's mercy and goodness. (See page 106.)

This word "Introit" is Latin for entrance. Historically it began as a psalm the choir sang when the clergy entered the church. Surely such a thing was impressive! And the Introit, as it is read or sung nowadays, should be just as impressive, for it sets the mood and keynote for the day.

(The Introits used to be sung in Latin. Since they gave the theme for the day, very often Sundays were named after the first words of the Introit for the day. For example, the third Sunday in Lent is still called *Oculi*—the Latin for "Mine eyes . . ." These are the words with which the Introit for that day begins.)

Right after the Introit, the congregation joins in singing a little hymn called the *Gloria Patri*. More Latin here. But all it means is "Glory be to the Father," the thought with which it begins. So familiar is this song that it is hard to

realize men have sung it for many, many centuries. (Look up Romans 16:27 for an early form.)

"The Greeks had a word . . ."

The next portion of the Service we use has the very strange name of *Kyrie* (rhymes with "What'd he say?"). Really, though, the term is quite easy to understand. All that "Kyrie" means is "O Lord," the very words we sing. More amazing is the fact that this is the very phrase people addressed to Jesus: "Lord, have mercy." Blind men used these words (Matt. 9:27), lepers (Luke 17:13), and a woman of Canaan (Matt. 15:22). They represented a prayer for help in time of need.

We use them, too. Here is a prayer that God will show mercy to us all. Since we know that God does show mercy to his children, we break forth next into one of the most joyful songs of the whole Service, the *Gloria in Excelsis*.

Here we have the title in Latin again. By this time you know what *Gloria* means. "In excelsis" can be translated "in the highest." So the phrase is exactly what the pastor says as he begins this little hymn of praise. Actually it contains two parts. First, a hymn to God the Father beginning with the song the angels sang the night the Christ child was born. (Look up Luke 2:14, if you don't know it by heart.) Then follows a great confession that Jesus is God's Son. See how many different terms you can find addressed to him (like "Only Begotten," "Lamb of God," "Thou that takest away the sins of the world"), as we ask him to have mercy on us.

Luther loved this Gloria so much he used to say, it "did not grow, nor was it made on earth, but it came down from heaven." Such a song deserves to be sung as beautifully as possible. It is a high spot of the Service.

Then there follows a prayer. It's different each week. To find the *Collect* for the day you have to turn back to the Propers. If the name sounds unusual, remember it is a little prayer that collects the thoughts for the day and sums

them up in a very brief way. The pastor introduces it by saying, "Let us pray." What follows is meant to be *your* prayer, not just his. You make it yours through the Amen at the end. Amen means, "Yes, indeed, it shall be so." It is like saying, "That's my prayer, too."

God speaks to us

So far, we have been speaking to God. But in worship he also has something to say to us. That comes when the scriptures are read and the pastor applies those scriptures to us today in the sermon.

Each Sunday there is an *Epistle* and a *Gospel* telling about some event in Jesus' life or one of his teachings, and what some of the practical meanings of these are. All of the lessons are carefully chosen, so that in the course of a year we hear the main themes of what Christians believe.

Between the Epistle and Gospel something is either read or sung. It may be the *Gradual*. These are a few verses of scripture changing each week that introduce the words of Jesus. Or it may be the *Hallelujah* that is sung. (See page 5.) Hallelujah is a Hebrew word to add to your collection of strange languages we use in worship. It means "Praise ye the Lord." Or it may be a *Sentence* sung for the season. These are found on pages 47-50. (Which ones could you sing in Trinity season?)

One other detail about the Gospel: The congregation stands as it is read. That is the way we show respect for Jesus' words. Centuries ago the bishop or king of a country sometimes used to read the Gospel, so important was it. We show its importance now by rising.

After the scripture lessons comes our response. We say what we believe in a creed. Either one of two may be used. The shorter, or Apostles' Creed summarizes what Jesus' closest disciples taught. The longer one, or Nicene Creed (named for a city called Nicea where the creed was composed) is used for communion Sundays and at great church festivals.

Someone repeated one of these creeds

when you were baptized. It is a summary of the faith into which you entered then. Each Sunday we review its teachings. Creeds are meant to be said because we mean them.

The Sermon, at long last

Sometimes it seems to take a long time to get to the *sermon*. To many people it is the most important part about going to church. But the Service is not a "necessary evil" that interferes with preaching. Nor is it a preliminary exercise. We are ready to hear God speaking to us only when we have first worshipped him. So the sermon follows the Gospel and the Creed—and it should follow them in what it says about Jesus and what we believe. (For the words the pastor uses at the close of the sermon, look up Philippians 4:7.)

Offering . . . ourselves

Now comes the last, and in some ways, the most important part of our worship. We have prayed and offered praise to God. We listened to his Word to us. Now our response: To offer, not just our gifts, but ourselves. The *Offertory* which we sing suggests that thought. (See pages 17 or 18, from Psalm 51:10-12 and 17-19.) The offering of our wealth symbolizes it. The *General Prayer* expresses our concern for all the work of God's Church. Examine its paragraphs on page 19 and see what things we pray about: The universal Church, missions, church institutions, our homes, the government, those in need, war, calamity, famine, art, and industry.) The *Lord's Prayer* then unites all of God's children in the familiar words that Jesus taught.

The final note of our worship is the *Benediction*. Its words come from the Old Testament (Numbers 6:24-26). It was given to Moses' brother Aaron to use in worship. So it is sometimes called the Aaronic benediction. It is the only benediction in the entire Bible commanded by God himself. Its blessing rings in our ears as we leave the church, after a word of final, silent prayer.

Remember that all this has been part

of what we call the *Service*. The name is important because it suggests that our worship, our prayer, and the preaching should prepare us for greater Christian service in our world. How well we serve depends to a great extent on how well we have worshipped!

Worship helps

Hymns: "Open Now the Gates of Beauty," CSB 420, PSH 308, CYH 101
"To Thy Temple I Repair," CSB 426, PSH 311
"Praise the Lord of Heaven," CSB 288, PSH 252, CYH 79
"Hosanna to the Living Lord," CSB 425, PSH 5, CYH 103

Scripture: Psalm 96 or John 4:20-26

Prayer: O Almighty God, from whom all true prayer and worship come, and who pourest out upon all who desire it the Spirit of grace and truth, Deliver us, when we draw nigh to thee, from all coldness of heart and wanderings of mind; remove from us all worldly distractions and unholy thoughts, that with steadfast desire and kindled affections we may worship thee in spirit and in truth; through Jesus Christ, our Lord. Amen.

Bible readings

After studying the Common Service, with what part of it would you associate each of these scripture passages?

Ephesians 5:19 (The hymns, or any part of the Service that is sung).

Acts 1:24 (The Collect—note the form this little prayer takes).

II Corinthians 8:1-5 (the Offertory—note, "they gave their *own selves*" first, verse 5).

I John 1: 8-9 (The Confession of Sins).

Hebrews 10:22 (The Address to the congregation, at the beginning of the Confession of Sins).

Numbers 6: 24-26 (The Old Testament or Aaronic Benediction).

Luke 2:14 (The Gloria in Excelsis).

Things to discuss

1. What rules can you think of that are good manners for church-goers? (For example; be early; be reverent; be friendly to strangers.)

2. On what page will you find the "Proper" for the Fourth Sunday after Easter in the *Common Service Book*? (Page 85-86 in the Music Edition.) This Sunday is called "Cantate;" can you guess why? (The Introit begins with the words "O sing . . .," in Latin "Cantate;" compare our word "cantata.")

3. Does your church use the Common

Service? How much of it (Perhaps the pastor will want to discuss any changes in it which local conditions make necessary.)

4. Have you ever been in other Lutheran churches that use a similar form of service? (Leaguers may want to point out similarities and differences they have noted. Help them to see there is a great advantage in having a common type of service so that we feel at home no matter where we worship. But that God's Spirit permits many variations in details of worship.)

5. What other services may we use in church? (Look at Matins and Vespers, pages 29-46 in the *Common Service Book*.)

Things to do

1. Use the chart showing how the form of our Common Service is like the arrangement of a church building in its general structure. (Perhaps this would be a good way to review the parts of the Service. A large poster might be made to illustrate the point.)

2. See what you can learn about the new liturgy and hymnal which is to be published in 1956. (Perhaps your pastor can tell you something about this. Watch for articles and news items about it in the *Lutheran* and other publications.)

3. Have the organist or choir director tell you something about singing the different parts of the Service. Hold a practice session on them.

4. Make it a Luther League project to encourage worship in church for the next month. Give others an example of how to behave in church. (Wouldn't that make a congregation take notice if all the teen-agers were to stop talking or whispering before and during the Service!) Or you could make available some pamphlet, such as "Understanding the Common Service," for those who want to learn more.

5. In what condition are the *Common Service Books* in your Church? Perhaps there's a need to buy a few new ones, and maybe your treasury is flush enough to donate a few copies. But better would be to have a "book mending bee"—get together sometime with erasers and scotch tape and repair all those books that have seen better days!

Some books for digging deeper

"An Explanation of the Common Service," Philadelphia: United Lutheran Publication House. A booklet of more than 120 pages answering the most important questions about the Service. It also tells something of Christian hymnody and liturgical colors, and gives a glossary of liturgical terms.